National Anti-Slavery Standard.

SYDNEY HOWARD GAY, Editor. Without Concealment—Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, } Corresponding Editors.

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Selections.

SLAVERY AS AFFECTED BY THE ANTI-SLAVERY AGITATION.

No expression is more common among pro-slavery men than this. "That agitation has fixed tighter the fetters of the slave, and thrown back Emancipation half a century."

This most fatal and delusive doctrine has been repeated so often and in so many different forms, both by the public press and public speakers, that it has come to be received as an unquestionable truth, even by many well-meaning Anti-Slavery men.

This favorite doctrine of pro-slavery men is as false in philosophy as it is unfounded in fact.

When, we ask, in the world's history, has a moral evil like Slavery been strengthened by passing the searching ordeal of public discussion? When was tyranny, oppression or wrong of any kind ever made popular by having its abuses laid bare?

It would seem to be impossible that the concentrated public opinion of the Union in opposition to human Slavery, could tend to rivet tighter the chain of the slave. Discussion and investigation bearing upon an acknowledged evil, have never yet been known to strengthen that evil.

The laws authorizing imprisonment for debt, were repealed only by the general employment of those means. The same instrumentalities are now actively employed in diminishing the evils of intemperance The same weapons were wielded by the philanthropists and public men of England, France, Holland, and Sweden, in effecting the extirpation of Slavery from the soil of their several jurisdictions; and the same means and instrumentalities will ultimately produce the same effects in our own land, in relation to the institution of Slavery. African Slavery can never be strengthened by the rapidly accumulating and increasing opposition now being arrayed against it, and every voice, of every man, woman and child throughout Christendom, that is heard in its condemnation, accelerates its fall.

Slavery is a relic of barbarism and paganism, and has within it no elements of inherent strength to resist the on slaughts which civilization and christianity are constantly making on it.

There is a constant antagonism between humanity and chattelism. God made the man—his creatures have made the chattel, and it is in vain for man to contend against his maker.

But let us appeal to the facts in the case:

It the condition of the slave has been made worse, in consequence of the Anti Slavery agitation, it must be either physically, intellectually, or religiously worse.

Have slaves less to eat than formerly? Is their food of a less nourishing and wholesome kind? Are they clothed in a worse manner, or less securely sheltered from the elements than in former years? We take the ground that in all of these respects they are in as good and in very many instances a better condition than they were previous to the Anti-Slave y discussion. All the motives which ever operated on the mind of the master, inducing him to provide for the physical comfort of the slave are as powerful as ever; and as far as a close observation of seventeen years will enable us to judge, we are entirely of the opinion that the physical condition of the slave is improving rather than deteriorating.

Surely, it will not be contended that the intellectual condition of the slave is worse in 1849 than in 1839 or 1829. "The slave shall be regarded and esteemed as a personal chattel to all interests and purposes whatever," was the law of Slavery then. It is the same now. Gross ignorance in the minds of the slaves is now and always has been the condition precedent for the existence and security of Slavery.

Chattelism drags downwards the minds of its victims with the form of a fatal gravitation. In this respect, it can never be better nor worse. Slavery has no use for the schoolmaster.

The religious condition of the slaves is no worse but far better than in past years. A far greater number are brought under religious instruction than formerly. Slaveholders, as a class, are making greater efforts to have their slaves taught religious truths Synods, associations, conferences, and other religious bodies, are giving a prominence to this subject, hitherto unknown. An examination of the minutes of the deliberative bodies of the more prominent of the religious sects, shows that the 'religious institution of slaves" is beginning to be understood as a christian duty, claiming special effort and attention.

To descend from generals to particulars, we may mention that the 1st African Baptist Church in this city, purchased a large and commodious brick house of worship five years since. They agreed to pay $5000 for it, and they have paid it. They pay their pastor a liberal salary: they conduct the various exercises of public worship in a very solemn and becoming manner, and the church is said to contain the largest number of communicants of any church in Kentucky. There is the large brick church on Fourth street, purchased at a chancery sale a few years since, by the African Methodists, and held in trust for the church by *colored men*, in which a very large congregation worship every Sabbath. There is also another commodious and neat church on Centre street, called the "Wesleyan Temple," built by the colored men some three years since; in addition to which there is a Second African Baptist Church, worshiping in the brick building formerly occupied by the Rev. W. C. Buck, the talented editor of the *Baptist Banner*. Here, then, in this city, are four commodious brick edifices, three of which were formerly owned and occupied by 'white christians," that have been purchased and set apart for the religious purposes of the colored people within the past few years. All of these (and some others which we have not named) have been built or purchased during the time that the Anti-Slavery agitation has been growing and maturing with unprecedented rapidity. Now, it were the height of folly to suppose that the large expenditure of money involved in the purchase and erection of these buildings could have been made by slaves earning nothing, or by free negroes, who are debarred by custom and law from nearly all profitable employments—except upon the supposition that they were assisted and very largely assisted, too, by the more liberal and humane of our white population, including of course the owners of the slaves. We affirm, then, that the facts in the case, instead of showing a disposition on the part of the Southern people to curtail the religious privileges of the colored people in consequence of agitation, show conclusively exactly the reverse.

Never have the people of the South manifested so deep an interest in the religious instruction of the slaves, or a more cordial sympathy with all legitimate efforts for their improvement, than at the present time.

We rejoice that it is so, for we look upon this fact as pregnant with important results. To us, it is the harbinger of a brighter day, a most convincing proof of the ameliorating influence of christianity under adverse circumstances—and a living record of the great truth which the finger of Providence has written upon the world's history, namely: That humanity is stronger than chattelism.

This improved condition of the slaves is not confined to Kentucky. In the slave States of the extreme South there is also a marked improvement. Some fifteen years since, gangs of negro and mulatto women might be seen at work every day in the streets of New Orleans, under the supervision of a white driver, flourishing a formidable whip. We have often seen bright and intelligent looking girls, almost white, in this degrading situation, with long iron prongs fastened around their necks. At that period it was a common remark, "that many an unfortunate mulatto girl was condemned to this degrading punishment in consequence of the jealousy of her mistress." But these matters were too common to excite any surprise.

On a recent visit to this city, we were informed that this semi-barbarous practice of working *women* in street gangs, had been abandoned—and among the numerous gangs of slaves which are seen daily at work on the levee, we saw no women; nor did we see a *whip* in use but once.

On the Sabbath, we observed the colored people, generally well dressed, in regular attendance at different churches, and were informed on unquestionable authority, that their religious condition was much better than formerly. We also made inquiry into the physical and religious condition of the slaves on the plantations and although the result of these inquiries was not so satisfactory as in the cities, it left no ground for the supposition that the condition of the slaves is growing worse.

Another fact should be mentioned as showing the tendency of public sentiment in the slave States. We allude to the growing feeling against the public exhibition of the *slave chain gang*.

It is seldom that the feelings of this community are shocked with that disgusting, but perhaps necessary appendage of chattel Slavery.

Doubtless large numbers of slaves are annually forced away from their kindred and home, to endure the more severe forms of Slavery experienced on the sugar and cotton plantations—but this is done in a less public manner than formerly, indicating certainly, on this point, a quickening of the public conscience. The last slave chain gang that we observed parading through the streets of Louisville, *passed very early in the morning*.

If we examine the slave laws of the United States, we shall find that those which appear most cruel and inhuman, when weighed in the scales of "equal and exact justice," were enacted long anterior to the present Anti-Slavery excitement. The patrol laws, —the laws directing slaves to be whipped for all minor offences,—the laws giving full authority to the master to separate husband and wife, parent and child —the laws directing free negroes from other States to be sold into Slavery, are part and parcel of the slave system itself.

These facts are sufficient for our present purpose, and we conclude the argument on this point by remarking that the master, having a regard for his own interest, who maltreats his slave or deprives him of comfortable clothing and wholesome food in consequence of the Anti Slavery agitation, manifests as much wisdom as the man who starves his horse for fear of losing him. And the christian who deprives his slave of his accustomed religious privileges in consequence of the Anti-Slavery sentiments of other christians, should either abandon his christianity or his Slavery—for they are entirely opposed to each other. If Slavery in self-defence obliges the master to interfere between the slave and his God—it needs no other condemnation.

The other doctrine of pro-slavery men against which we enter our protest, is this: "That legal emancipation has been thrown back indefinitely by the Anti-Slavery discussion." Without a shadow of proof to sustain it, this must be taken as mere assertion, and as such, valued for what it is worth. It is not pretended that any definite plan of emancipation had been agreed on in this State; neither is it asserted that any legislative body or organic convention in any of the slave States had seriously entertained a proposition looking to the extirpation of Slavery previous to the present Anti-Slavery agitation. But it is said that the matter had been talked of by many good men, and that Slavery was generally considered as an evil to be got rid of in some way, and in some indefinite period of time. Doubtless this is all very true. But does this prove that the people of Kentucky are so fickle-minded and unwise as to cherish and perpetuate an institution which they acknowledge to be an evil, because earnest efforts are made to get rid of that evil? Is there so little consistency, manliness or energy in the men of Kentucky, that they will forego a predetermined cause of policy merely out of spite?

No sane man will thus estimate Kentucky characters; and no man at all conversant with the history of the State can for a moment doubt that if the people of Kentucky had ever positively determined to rid themselves of Slavery, all the fanaticism of all the Anti Slavery men in the world would not have stopped them.

The utter groundlessness of the position which we are now controverting has been clearly manifested in our late election of delegates to the convention. The distinguished citizens of our own State who proposed plans and labored zealously and earnestly for emancipation, met with ceaseless contumely and abuse. Emancipators were denounced as "fanatics," "disorganizers" and "traitors to the rights of the South:" and even the more decorous of the pro-slavery press used towards emancipators the same language that had previously been used towards the Anti-Slavery men of the free States, and told them plainly 'that they had thrown back constitutional emancipation half a century"—and all this, too, when the emancipation party were content to secure to the people of Kentucky the right to perfect a plan of emancipation in or under the new constitution.

The action (so far) of the convention itself, furnishes additional proof of the unsoundness of the position we are combatting. Distrust of the popular will on the subject of Slavery has clearly marked all the debates. The *people* can be trusted with everything but this. The constitution is to be guarded, not against the Abolitionists of the free States, but against the *people of Kentucky*—and to be framed, not in accordance with, but in opposition to the "spirit of the age."

The question discussed in this article is an important one, both to pro-slavery and Anti Slavery men, and it should be examined in a spirit of fairness and candor. We have no defence to offer, and no sympathy to express with any illegal measures affecting the rights of masters and slaves, originating either in the free or slave States. We always have respected and always shall respect *all rights* secured to the citizen by the laws of the land; but this must not prevent us from speaking freely and fully, even in opposition to the laws which, as good citizens, we are bound to obey As independent journalists, we are defending the people of Kentucky against what we consider to be a false charge. We contend that as a class, slaveholders are nor as cruel and unjust as the spirit of their laws; that, generally, they are influenced in their treatment of slaves by an enlightened self-interest; that although the law regards the slave simply as a personal chattel, the interests and humane feelings of the master prompt him to regard the slave as a man and that the charge so often made by pro-slavery men, both in the North and South, in relation to the deteriorating condition and increased hardships of the blacks, has no foundation in fact.

We are not in the habit of boasting of our devotion to the "rights of the South," but we feel too strong a regard for all the rights of all the citizens o our common country, to do willing injustice to any.—*Louisville (Ky.) Examiner.*

We believe we have not fallen into the error of underrating the danger which threatens the Union, from the position and temper of the people of the South. We do not believe the threats of dissolution in which they indulge, to be unmeaning or insincere. On the contrary, we have very little doubt that the men who make them intend to carry them into effect. The politicians from Southern States at Washington, who proclaim so proudly, and with such bad taste—to say nothing more—their determination to dissolve the Union if Congress legislates on the subject of Slavery in opposition to their wishes, will put forth, we have no question, every effort in their power to carry their threats into effect. They are earnest in their purpose, and confident in their ability to carry it out.

Can they do so? Is there any reason to believe that the people whom they represent sympathize with their sentiments and designs?—Upon this point, also, we are by no means free from serious apprehension. At the South, more even than in other sections of the country, though it is true in the main everywhere, the mass of the people follow the lead of their chosen champions. The ascendancy which Mr. Calhoun has held for many years in South Carolina is well known,—and finds a parallel, on a smaller scale, in the influence exerted upon opinion and action by every representative in his Congressional District. If the people are told by their leaders that the North is about to abolish Slavery,—that their domestic institutions are not safe,—that the whole mass of the Northern people are determined to strip them of their property, and that the Wilmot Proviso and other measures which have been proposed, are but the initial steps to such consummation, they take it for granted that it is so. They have not the means of forming any more accurate judgment on the subject for themselves. The mass of them are cut off from all independent intercourse with the North, knowing nothing of the opinions, principles or purposes of its citizens, except from the representations of their political leaders,—and these are too often colored by ambitious designs or personal jealousies of their own.

There can be no doubt, however, that those who are directly interested in slave property have been alarmed by the agitation on that subject which has prevailed in the North for some years past. Whatever may be the character of the direct propositions of the North in regard to it, they consider the whole discussion as evidence of hostility to the system. It is not so much their desire to take their slaves to California,—or any particular inconvenience they would suffer from the abolition of Slavery in the District of Columbia,—which embitters their opposition to the movements on these subjects,—as it is a belief that these are but the initial steps to a bolder and more deadly warfare upon Slavery as a domestic and local institution. Their extreme sensitiveness on the subject finds a ready explanation in the fact, that slaves constitute nine tenths of all their property;—and that anything which looks towards the abolition of Slavery, threatens to strip them of all they have. Except life itself, there is nothing which men defend with so much jealous and desperate energy as their property;—and when a whole community finds, or supposes, its entire estate to be menaced with destruction, sensitiveness and some degree even of fanaticism may be excused. Something, certainly, must be pardoned to the spirit of property.

That slaveholders, therefore, should sympathize fully with the threats and purposes of their political leaders, is not surprising. Nor is the case essentially different with the whites of the South who are not slaveholders. Those among them who have any property, have it generally invested in mortgages on estates of which slaves constitute the chief value, and those who are themselves laborers, are dependent entirely on the wealthier slaveholding portions for employment and subsistence. The property of any large community—whatever may be its nature, is generally the ruling power in that community. Commerce, Manufactures, and Agriculture, each in its own locality, is always the predominant and ruling interest, to which all others become subordinate and obedient. And the rule holds true of Slavery, as well as of everything else. Public sentiment and public action are shaped and governed by it, wherever it exists as the leading element in any State.

These considerations induce us to believe that the mass of the people of the Southern States will follow the guidance of their political leaders, in any steps they may take towards dissolving the Union, if Congress legislates on the subject of Slavery contrary to their wishes. If then the matter be pushed to extremities, we apprehend the most serious results. We have some experience upon the subject, which it may be wise to consult. Fortunately, the history of the country furnishes but a single precedent—but that is quite enough, if it be carefully studied.

In the days of Nullification. South Carolina stood alone. Her citizens were divided among themselves —as a very strong and active Union party existed within her borders. The grievance complained of was one which only touched her people indirectly. Yet the Nullification party, led by Mr. Calhoun, succeeded in bringing the whole country to the "perilous edge" of civil war. Those who remember the events of that day, know well the alarm which considerate men felt for the Union. The stern energy and uncompromising patriotism of General Jackson would undoubtedly have crushed the incipient rebellion in the end,—but who can tell at what expense of treasure, of fraternal blood, and permanent harmony, this result would have been attained. Fortunately that matter was settled by a Compromise, so that what would have been the issue of the rebellion, had it not been thus allayed, can only be matter of conjecture.

In the present case, it cannot be doubted, all the Southern States, except perhaps Maryland, Kentucky and Tennessee, will be united. The great mass of the people in each State will be united. The grievance complained of is one that affects directly and severely all the Southern people. There will scarcely be any Union party in the South, nor can any serious divisions be looked for among the inhabitants of the Southern States. Should the movement for disunion be started by the political leaders from that section, we believe it will be taken up and sustained and carried forward by the people whom they represent. And we consider them also pledged to do this, if Congress enacts the Wilmot Proviso, or legislates on the subject in any way at which the South may take serious alarm or offence. We cannot interpret the movements already made, or the solemn declarations already put forth, otherwise, with any due respect to those from whom they come.

The crisis, therefore, in which the country is placed at the present moment seems to us one of transcendant interest and importance. The whole North, having a decided preponderance in Congress, seems determined to enact laws which the South seems equally determined to resist, by the most extreme measures, even by a dissolution of the Union. If these laws shall be enacted, we think it altogether likely that an open, bold and forcible attempt will be made by the united South, to dissolve the Union —an attempt which can but have one of two issues —unresisted success, or civil war—either of which must be utterly abhorrent to the feelings of every lover of his country and every friend of his race.

This, in our judgment, is the condition in which Congress and the country are placed at the present moment. We have set it forth thus plainly, not for the purpose of influencing the action of Northern men in Congress, but to prevent their acting under false impressions. We desire the Northern people, and their representatives in Congress, to understand fully the probable consequences of any course they propose,—because in that way alone can they act with safety and with courage. The man who walks in the dark, always walks with uncertain and with trembling steps:—but in the broad, clear light of day, the man who has the heart to do it, may walk with unshrinking courage even into a volcano's mouth,—if Duty calls him thither.

Even if we deemed it certain,—as we deem it probable,—that the enactment of the Wilmot Proviso, or the abolition of Slavery in the District of Columbia, would impel the South to dissolve the Union, we would not exhort Congress on that account not to enact them. It is not becoming or right for the representatives of free men to be driven from what they know to be their duty, by threats of any kind, —not even if they are certain to be put in execution. If Congress shall, after mature, calm and conscientious investigation, deem the passage of these laws to be just, constitutional and absolutely necessary for the good of the country, we trust *they will proceed to their enactment*,—no matter what threats of unjust violence may menace them for so doing. But it is equally obvious that no such action should be taken from any but the highest and the purest motives, or upon any but the clearest and most imperative grounds of public justice and necessity. The North must not imitate the bravado of the South, and enact the Wilmot Proviso, *because* the South threatens to resist it. This would be simply to adopt a vice, while we are seeking to condemn and rebuke it. The menaces of the South, though they should inspire no terror, should inculcate redoubled caution. They should make the North all the more solicitous to plant herself upon the highest ground of undeniable justice and national necessity, before she retorts to action which may involve issues of such vast importance. Her whole people, and their representatives, should carefully consider whether the public good does imperatively require the enactment of the Wilmot Proviso,—whether it is absolutely essential to the maintenance of principles without which disaster and ruin would overtake the land. If this prove to be the case,—if under such influences and after such conscientious inquiry, the North does deem it just, right and necessary to enact that law, we trust it will be done. The consequences, whatever they may be, will rest upon the heads of those by whose wrongdoing they shall be brought about. Fiat Justitia is the highest rule we know of public as of private morals.—*N. Y. Courier and Enquirer.*

Congress.—Up to the last advices, the House of Representatives had not succeeded in electing a Speaker, and a prospect of organization appears as distant as ever. What the final result will be, it is impossible to determine, but one thing we are certain, and that is, that the farce which has been played so far by all parties, is a disgrace to the country, and to the constituency who sent them there. The people will demand an account of the time and money wasted in such a foolish and unprofitable contest, and we sincerely hope that not one of the members who have been guilty of aiding in the prevention of the organization will ever again be returned to Congress. It would have been far better and more satisfactory if the Northern Whigs and Democrats had united upon some person from one of the Free States and elected him Speaker than it is to yield everything to Southern dictation and southern menace. Since the first organization of this Government, the Southerners, have carried everything pretty much their own way, or if they could not, have threatened the North with disunion. It has been said by many eminent Statesmen, that almost any evil should be borne rather than have this Union dissolved. We have also been of the same opinion until within a year or two, but a close observation of the course pursued by the South towards the North has convinced us that the time is not far distant when a disunion between the slave and free States must inevitably take place, and if the present state of things is to continue we care not how soon that period arrives. We are always opposed to any internal, dissentions in a Nation, but when one portion of a confederacy is dependent for its very existence upon any portion, and yet exercises towards that protion a dictatorial, and overbearing course, as has always been the case with the South towards the North, we care not how soon the Union is dissevered. But the North need have no fears of this result, for however much the South may threaten, to withdraw from the confederacy, there is no calamity they would so much deprecate. Should they, however, persist in carrying out their threats, it would have the effect of freeing the country from the curse of Slavery; for the South could not exist at all as an independent power, and maintain her "Peculiar Institution" without the cooperation of the free States. We therefore say to the members from the free States, assert your rights, and suffer the South to pursue such a course as she may think best, and our word for it there will be no disunion.—*Skowhegan (Me.) Clarion*

Disunion.—We observe that most of the newspapers of the North affect to treat with ridicule and derision the idea of the secession of the Southern States from the Union. Without pretending to any great depth of political discernment, or futurity-penetrating sagacity, we will venture to dissent from the generally received opinion that there is no real danger of a Southern separation from the confederacy.

In speculations upon this subject one important fact, bearing upon the probable issue of this Slavery controversy, appears to have been overlooked by our contemporaries. We allude to the entire unanimity of the Southern Representatives, in their hostility to the principle of the Wilmot Proviso. It is perfectly idle to assert that this opposition is confined to a few 'Southern Hotspurs," or Buncombe demagogues. The National Representatives from the South, on this subject, but echo the sentiments of the overpowering majority of their constituents. In fact, there never was a sectional question broached, either North or South, upon which such general unanimity could be concentrated as is witnessed among the people of the slave States upon this question of National interference with the subject of Slavery. Northern flings at 'Chivalry," 'General Quattlebum'," "South Carolina," &c., &c., does well enough to relieve the monotony of editorial dullness, but it should ever be borne in mind by thinking, patriotic men, that these are foolish weapons with which to attempt to put down a deep rooted and dangerous sentiment of hostility to the Union of these States. There are many good and influential men in the South, who would sooner sacrifice their great "domestic Institution" than encounter the probable consequences of disunion.—These men have the prejudices of association and education in favor of their communities, and these constant sneers and insults, so liberally dealt in by the writers of the North, paralyzes the influence of Southern Unionists, and stimulates to greater intensity the hatred of the ultra Slavery propogandists.

Those who have closely scanned the proceedings in Congress, for the past two years, cannot fail to have observed, how, even in the most exciting political periods, both Whig and Democratic Representatives from the South, have ever rallied under the same banner whenever the question of Slavery has been even vaguely approached, in discussion or proposition. This fact alone is important in its signification, as indicative of what may be expected when the great question shall come up for final arbitration The late Congressional election in Kentucky throws still greater light upon this labyrinth. Kenneth Raynor a highly popular, able and upright man is defeated in a district where the Democrats never before had strength enough for organization, solely because he was *suspected* of his fidelity to Slavery. Another Whig member went overboard upon the same suspicion; and General Marshall went in by some 20 votes in a district of three thousand majority for his party! In the Convention to revise the Constitution of this State a majority of Democrats have been returned, who owe their success alone to the fact that they out Heroded even Whig *slaveholding* candidates, in their pledges to Slavery. And yet Kentucky is almost counted a free State, in Northern estimation. Are not these facts significant? Is this a subject in the present state of feeling, for idle jesting or sneering ridicule.

In fact the danger of a severence of this Union is more imminent than is generally supposed. We have touched upon but one element that enters into this important calculation, and of the least weight in the great aggregate of causes conspiring to overthrow the integrity of these States. We shall to morrow endeavor to show that many of the more able Southern Statesmen have long contemplated the building up of a great Southern Republic, first by disunion and then by conquest, and that the Slavery question is rather an agent than a principle in the movement.—*(N. J.) Trentonian.*

North and South.—It is indeed to be much regretted, that the sectional feeling is becoming so much aroused between the North and South Now, at the very threshold of the 31st Congress, the Southern members, or a large portion of them, force upon the North, the question of Slavery—refusing to vote for a northern man for Speaker, except the promise is first made that the Ordinance of '87 shall not be attached to any of the territorial bills. Some five of the Southern Whigs refused to vote for Mr Winthrop for Speaker, because he is in favor of the above Ordinance; and the Abolitionists refused to vote for him, because—because—we scarcely no why—unless it is because he is not in favor of the Ordinance!

But these same Abolitionists are in a short time, found voting with the Calhoun Democrats of the South, for Wm. J. Brown of Indiana, for Speaker! But to return. The South of some of the Southern States, most positively declare they will secede from the North, if the Wilmot proviso is passed. And what then? Supposing they were permitted to peaceably secede? How would that aid the institution of Slavery? Would they go and take possession of New Mexico and California, and force Slavery upon the citizens there? Nonsense! They *know* they would not. How then would a secession aid the institution of Slavery?

In case of a separation Slavery would *certainly* be confined to its present limits in the States—there would be no room for extension. Where, then, we ask again, would be the advantage to them, in a separation? Nay; it would prove their ruin Let such a state of things once exist in the South, and one half century would not pass away before he who is now the bondman would be the master and they would rule with a rod of iron.

So soon as the South would set up a separate Government, the non-slaveholding, white, free citizens would flee from the country as Lot did from Sodom and would leave the few wretched masters to the mercy of their cruel and revengeful slaves. As it *is*, the white population is diminishing, and the colored population increasing in some of the slave States! Should a majority of the people of some of the slave States elect, to secede, yet there would be thousands in each of those States who would be opposed to it—these mostly, if they could, would leave these States at once: and were those all to leave the remainder would soon become an easy prey to the colored population.

Should such secession take place, it would certainly be *then*, if it is not *now*, a matter to be considered—whether the free States should not prohibit—by positive law—the emigration of the colored race to their borders. They can never enjoy the benefits of free government here. Even the Abolitionists, or many of them have abandoned their former ground, of equal rights to the colored man, and declare against their political rights—the right of suffrage, and consequently of holding office—and at the same time, are opposed to their colonization, where they can enjoy the benefits of free government —and have the right of suffrage.

But why need we talk of the secession of the Southern States? It cannot be done. There is no provision made for it in the Constitution. The South may again attempt a nullification of the United States laws. But they must, and will be enforced We have not a doubt at this time, that before one year from this date some of the Southern States will refuse obedience to the laws of the United States. And we do fear, that it will not end as bloodless as the nullification of '32—though Henry Clay, with all his wisdom, is again in the United Senate; but we fear he cannot invent another compromise bill to calm the troubled waters.—*(Wilmington Ohio,) Clinton Republican.*

Too Tame!—If the *New York Express* has given a faithful report of the doings of the Whig Congressional Caucus there was too much tameness of spirit, entirely, to our mind, exhibited by the Northern Whigs. The deprecatory remarks of Duer and Brooks about honest differences of opinion, toleration, sectional tests, &c. were sadly out of place The South is all wrong; and should be frankly and distinctly told so. The pretension of the South are monstrous, and should not be tolerated for a moment. The civilized and Christian world look on with amazement at the deliberate, cold blooded pertinacity with which the privilege to extend the Heaven-defying evil of Slavery is urged It must be resisted and defeated at all hazards. Taunts should be avoided. Much allowance should be made for the frenzy of the South; proceeding as it does, from a consciousness of weakness But, the time has come when the rights of the Free States, the claims of humanity, must be proclaimed and vindicated. "God save the union!" should be the ejaculation of every heart. And he will save it, we believe. But, better, far better, that it be convulsed to its centre than that the monstrous demands of the South be granted. The Right and the Power are with the North. Let that power be concentrated united, and fearlessly used; and the question in all its varied forms, in all its length and breadth, once and forever settled.—*Summit (O.) Beacon.*

Matters in Washington.—We regret that we cannot lay before our readers the full proceedings of the House of Representatives. In these proceedings we think we see occasion for alarm. Not alarm on account of the danger of a dissolution of the Union of the *United States*, but danger that *the union of northern and southern politicians will* NOT *be dissolved.* We have no doubt that Slavery will triumph just as long as party concessions are made by the North, for fear of splitting with the South. The Southern sections of both parties have long since learned that they could control the Northern sections; and the late proceedings show that the South still supposes itself possessed of all the power. When a Southern member declares before the Representatives of the whole Nation that should the Wilmot Proviso be passed, so help him God, *the Union shall be dissolved*, every Southern member of that body, Whig and Democratic, springs to his feet and cheers the speaker! Is it not then by hypocrisy in either party, as long as it clings to the Southern section and makes concessions to their Slavery demands, to pretend to be acting in favor of the great principles of freedom?—The South now demands the speaker, and they are determined to have him either in the shape of a Southern slaveholder or a Northern doughface. No doubt they prefer a doughface if they can be perfectly sure he will do their work. They are not willing to take a man who will give Northern feelings a *fair* representation on the committees—they demand one who will give Slavery the advantage; and if they cannot have such, they threaten to dissolve the Union. But is there anything very frightening in these threats? Let dissolution come, we say, rather than that the North should be made a party in extending Slavery another inch. Dissolve this Union and the death-knell of Slavery will have sounded. Southern threats are intended for no such thing. But any man, with half an eye, can see that Southern politicians will dissolve any *party* with which they may be connected the moment such party ceases to be subservient to Slavery. And will Northern men continue to crouch at the feet of such political despotism? What more humiliating spectacle than to see the great free (?) North—with numerical, political and commercial power sufficient to command the South—"thus far, no farther, shalt thou go"—and instantly to enforce the command—how humiliating we say to see this *giant* North led about at the will and bidding of a few insignificant slavebreeders! Shame on Northern freemen!

Any one who has seen the proceedings and speeches in the attempts to elect a Speaker, will not be surprised at these remarks. But say the Whigs—have we not held up a Northern man for that office? one too who is opposed to Slavery! Yes, you have held up a man who in Massachusetts is opposed to Slavery, but who is also opposed to making it a party test, who organized the House committees last year satisfactory to the South, who will not at this time give a pledge to the Free Soilers that he will constitute the committees so that the feelings of all sections shall be fairly represented, a man who now receives the votes of such Southern members as would dissolve the Union should the Proviso pass. Such is the man presented by the Whigs to guard the rights of freemen. And whom do the old line Democrats present? A man from Georgia, who is a bold advocate of Slavery, who, should he be elected, would take good care that Northern feelings should *not* be fairly represented on the committees. Such are the men presented by the two leading parties of the House; and because eight Free Soilers, who were elected under the most solemn pledges that Heaven and earth could impose to aid Slavery *in no way*, see fit not to violate these pledges by uniting with one of these parties to elect a Speaker, they are stigmatized as disorganizers. But let them vote for *either* of these candidates, and the other party would exhaust the whole vocabulary of abusive epithets to characterize their baseness. The Free Soilers have taken the only honorable course they could take; and we believe the people will honor them for it.

These remarks may look singular as coming from one identified with the Free Democratic party. No, they will not look so to those who take a candid view of the whole political field. We have joined no party for the purpose of upholding a dead carcase, but for the purpose of supporting a living principle; and that principle involves human rights and human freedom. So when, in our opinion, the party to which we belong shall cease to uphold these principles, so far it will cease to receive our support. But we never joined the Southern drizzling out of the old Democratic party, the last emptyings of which we fondly hope, are now running from Southern Democratic slaveholders; but we have identified ourselves with what we believe to be the renovated Democratic party of the North. When the representatives of this party shall come to act in a national capacity, we shall expect they will never yield to the Northern feeling on the Slavery question, even in the election of a Speaker of the House of Representatives. When we see oppressed humanity, all over the world breaking the bands which bind it, and hurling its oppressors to the ground, shall there not be a party in the United States that will, at all times and in all places, withstand the withering curse of Slavery? We believe the Northern Democratic party to be taking that ground; and will it, can it, abandon the position? We do not think this party accountable for the erroneous acts of members who were elected by the old organization. But there is a potency in Northern feelings, sufficient to effect even those members. What else brought Brown, who had generally, if not always, gone with the South, to say that if he were elected he would give Northern feelings a fair representation? What else made the Northern Democrats so cheerfully support him when he made these declarations?

Whatever course others may take, the Free Soilers have stood true to their principles; and they will never compromise with any party whereby liberty shall be the loser. And what gives further encouragement as to the Northern Democratic party, scarcely any of its Presses find fault with the course the Free Soilers have taken, while Whigs abuse them without measure. What! shall such men as Wilmot, and King, and Giddings, and Root, desert their principles? No; let them stand there till they powderpost, and worms carry them out of the keyhole, before they vote for a Slavery Speaker! Slavery has ruled long enough, it is full time that Northern freemen should practice their professions.—*Wyoming County (N. Y.) Mirror.*

The New Territories and Slavery.—It is well known that the Ordinance of 1787, forbidding the introduction of Slavery into free Territory, has been resisted in its application to California and New Mexico, mainly on the ground that the people there will prohibit the introduction of Slavery within their limits, suddenly a new turn is made by the Slavery propagandists, and Slavery be not prohibited from entering those Territories even by their own inhabitants! They demand not only that Territory now free shall be converted into slave Territory, but that it shall be done against the express remonstrances and enactments of the people there; and threaten a dissolution of the Union, and a forcible withdrawal of the South from the confederacy, if those demands are not complied with.

We have long been familiar with such threats.—How much they mean in this instance, or how extensive the feeling at the South that prompts them, we pretend not to say. But whatever they amount to, we trust that in the light of this age, and in the virtue of our common country, such absurd and outrageous demands will meet the treatment they deserve. We love our glorious Union, we respect the rights and interests of every section of it; but while we revere the memory of the founders of this Union, and honor the motives they had in establishing it; while we regard the rights of universal humanity, and remember that we are accountable to a just God, we will not, we dare not consent, that the mad schemes of a few reckless or misguided politicians shall stamp Slavery propagandism as a law of our great and growing nation We hold it to be the duty of every Christian and patriot to demand in the name of God and humanity, that the institution of Slavery, through the instrumentality of our noble Republic, shall never blight another roof of free Territory, *be the consequences what they may.*—J. J. B.—*Dover (N. H.) Morning Star.*

Dissolution of the Union.—From the language and bearing of a few Southern members of Congress many are led to entertain fears of a dissolution of the Union, if the agitation of the Slavery question is persisted in and such action is taken upon it as is dictated by Northern sentiment and feeling. We entertain no such fears. If Calhoun, Hangman Foote and their fiery and fulminating compeers in Congress should make a serious start in this direction, they would not, even at the South, be followed by a Corporal's guard. No, no; the Union is too dear to the people to be sacrificed merely for the sake of enabling a few hot-headed and fanatical abstractionists to boast that they have carried a point when to triumph is but to deepen the blush of shame already burning upon the cheeks of all lovers of true republican liberty, and the more deeply to degrade us in the eyes of nations that have the sense to feel that the existence of Slavery is incompatible with our professions either as Christians or republicans.—*Peekskill (N. Y.) Republican.*

The Crisis.—We have received some numbers of an Abolition paper called the *Crisis*, addressed particularly to the consciences and pockets of the "friends of freedom" generally. We have the honor we believe to belong to that illustrious body, and if anybody wants our "sentiments" they are welcome to them. In the first place, then, there are no slaves in the State of Ohio, and never have been. And second, thirdly, fourthly, fifthly and lastly, where slaves are held in other States, they are held under laws over which we have no legitimate control, and for which we are in no wise, politically or morally, responsible. The people of Ohio have nothing more to do with Slavery in Kentucky, than they have with Slavery in the Kingdom of Congo.—*Dayton (Ohio) Tri-Weekly Bulletin.*

Slavery—Democracy.—The patriotic men who formed and adopted the Constitution of the United States, found a difficulty which embarrassed them. It was the Slavery question. There were sterling Democrats in the Convention, however, as well as Federalists of stinted notions. The Democrats were *National* in their views, and founded a great and triumphant party on *National* principles. They readily saw that there were adverse interest in this widely extended country, and that the rights and the interests of one section were as sacred as those of any other. They perceived that there must be compromises in relation to these different interests, and that the people of one section manage their own way, and that the General Government should only have powers as the different localities might consent to impart to it. The principal independent State sovereignty was firmly established. Its great idea is that the people shall govern themselves in their *local* capacity. A Southern State may have one code of laws, and a Northern State another—both shall be respected in their own localities. In this way the voice of the people is directly felt.

On this same idea was based the great compromise with regard to Slavery. Each locality was left to manage in its own way. This was the sum and substance of all the "compromises of the Constitution." It was the best arrangement that could have been made, for it placed the matter directly in the hands of *the people*, and it was the only plan on which all could have agreed: it saved the Republic. The North did not interfere with the South; nor did the South meddle with the North on this subject of Slavery—all went on smoothly. But in latter years a local party has been organized. They have adopted what they call the Buffalo platform. This platform is so framed that no one of fifteen States of this Union can stand upon it. This is not National, nor is it Democratic. It tends directly to dissolution, to a complete destruction of our Republic. It looks merely to some peculiar views, confined to no more than *one half* of our Union. Now our glorious Republic—our *Union* 'as it is,' is worth a great deal, though it be not perfect in every part.

Suppose, in the war of the Revolution, a 'Northern party' had organized by adopting a Buffalo platform, so that no Southern State could act with them? We think not, nor do we believe any good will come of the late organization, based solely on *one* idea, and that directed in bitter hostility against one half of the States of the Union. If our Union is to be prosperous, if our people as a whole are to be happy, if they are to go on in progress and power, all branches of industry prospering, we must cultivate a brotherly spirit; must correct our own faults, and be generous to our neighbors; cultivate harmony to strengthen our Union, rather than engender a bitter opposition and exclusive party spirit that shall ever tend to evil, but never to good results.

Let us think of these things, and as Democrats ask ourselves whether our principles are broad enough to embrace *the Union*, or whether they are merely confined to a part of it, while they are in bitter enmity to the other part.—*Hartford Daily Times.*

DISSOLVING THE UNION.—The following paragraph we very unexpectedly find in the columns of the *Hartford Times*:

"California has unanimously prohibited Slavery within its prescribed limits. The Southern men say if Congress passes a resolution that there shall be no Slavery there, they will dissolve the Union. Well, we are not among those who go for dissolving the Union for such a reason, nor do we belong to the class that will beg South Carolina to remain in the Union, if she desires to go out. She came in voluntarily. Let her go out as soon as she pleases. But pray don't be forever talking about it. Go if you want to. No State is wanted in this Union that desires to go out. Good bye to the discontented."

We agree with every word of the above. This Union is a voluntary aggregation of independent States. If any one of them, or half a dozen think they are opposed by the remainder, they have the undoubted right to secede and set up for themselves. Like the *Times*, we are ready to say farewell to all who think they can do better out of the Union than in it.—*Syracuse Reveille.*

The Anti-Slavery Standard.

Without Concealment---Without Compromise.

NEW YORK: THURSDAY, JANUARY 3, 1850.

Mass Convention at Syracuse.

It has been determined that a CONVENTION *of the* ABOLITIONISTS *of the* STATE *of* NEW YORK *shall be held at*

Syracuse,

on TUESDAY *the 15th of* JANUARY, 1850.

The present aspect of National affairs in regard to the question of Slavery; the present position of political parties in relation to those affairs; the present relation which Abolitionists, who have preserved their faith inviolate, hold to those parties; and the relation which Abolitionists now sustain to each other and the cause, demand that such a Convention be held in this State; that it be held during the ensuing session of Congress; and that it shall represent the entire strength of that portion of our people who are hostile, not only to the extension of Slavery into new Territories, but to its existence anywhere: who are determined not only to [illegible] on the Coast of the Pacific, or in the valleys of New Mexico, but are equally determined in its extirmination on the Atlantic Coast and in the valley of the Mississippi.

The events of the past year; the events of the passing week; the events, probably, which will signalize the present winter, appeal to all who assume to themselves the name of Abolitionist to arouse themselves, at once, to the work of making this the largest and most influential ANTI-SLAVERY CONVENTION that has ever been held in this State. The warning cry of

NO UNION WITH SLAVEHOLDERS

and their abettors was never more needed than at this moment, and has never been so heeded as it will be in the present crisis.

Particulars of time, place, and probable continuance of the Convention, and names of the distinguished friends of the cause who will be present, will be given in future notices.

The Haunted House.

THESE are matter-of-fact days and many of the Spectres with which our ancestors loved to frighten themselves have been laid in the Red Sea of Incredulity, or exercised by the spells of Natural Philosophy. It is now a century and a quarter since Chief Justice Sewall, of Massachusetts-Bay, humbled himself before the Old South Church in Boston, for his part in the judicial murder of the Witches. How long is it since any a Ghost, of tolerable credit and ordinary self-respect, has ventured to show his face to any of this unbelieving generation? There are not wanting those who would rob us of our belief in a personal Devil, and would degrade into a mere empty Abstraction the active Personage who, we have been taught to believe, with horns, hoofs and brimstone breath, whisking his tail under his arm,

"As a gentleman carries his cane,"

over goes about seeking whom he may devour. In fact, the March of Mind has been so rapid that it has left all these worn out Beliefs far in the rear. This *hobble-dehogish* generation has shot up so fast that it has outgrown the old habits of thought with which our fathers were content to clothe their minds, and has not so much as a rag of a good old superstition left to its back. To be sure, there is Mesmerism and Panthetism and Jackson-Davisism, not to mention the Rochester ghost that is all knuckles, and divers other modern substitutions for the original article. But we shall pretermit all these contemporary matters, like a discreet minister, in a prudent silence, lest, peradventure, we might hit some of our Congregation.

Still, although, as the Edinburgh Reviewer (Maccaulay, we believe,) once said, ghosts have been driven from the library to the drawing-room, and from the drawing-room to the nursery, till dislodged even thence they are fain to take up with the "fat foolish scullion" scouring out kettles on her knees in the kitchen; still, we are not without our Thing of Fear, our Horrible Vision, our ghostly Terror. The American Family is no exception to the general law which places a skeleton in every household. We are a haunted People. We can no longer escape the avenging Presence that persues us than could the rake of Gay's Fable the Universal Apparition. We have entered into a Conspiracy to help in the Massacre of the Innocents. Tens and hundreds of thousands of unoffending men, women and children have been slain in the house which our Fathers builded, and we have stood by consenting to their death and keeping the clothes of the murderers. Their blood has cried from the earth against us for Sixty years.—The "Conscience that makes cowards of us all" is beginning to be aroused and to do its work, however imperfectly. And Conscience is the Nemesis "that calls the Furies from the Abyss" and urges them on until they have compelled the obedience it is their office to enforce. Remorse is the Shadow of Crime. But Shadows presuppose the Day, and the Twilight of the perfect Day is but beginning to dawn upon the eyes of the Nation. The Spectral Presence that we dread seeks the light. It does not vanish, it appears, at the Crowing of the Cock. Therefore it is that we love Darkness rather than Light and seek to quench the Orb of Day when it strives to pour its rays upon our eyeballs.

We have our haunted house, too. Not a grim solitary mansion on the edge of the village or in a deserted street that the school-boy makes a circuit to avoid, but the palace which we have built, in the Metropolis of the Nation, for ourselves to dwell in, by proxy, in the person of our ministers. There, in an especial manner, does our Universal Apparition make its presence felt and seen. Whether we ascend to the Senate Chamber or make our bed in the House of Representatives or dwell in the uttermost parts of the Supreme Court Room, everywhere does Slavery pursue us and make us feel its Omnipresence and political Omnipotence. There is nothing so high that it can abash the Evil Spirit or so low as to escape its jealous scrutiny. Foreign relations and domestic policy, the conquest of empires and the opinions of a two-penny postman, Cabinet Offices and tide-waiterships, Foreign Embassies and country postmasterships, all come within the sphere of its observation and its influence. It has learned that if "Eternal Vigilance is the price of Liberty," still more is it the price of Slavery. Nothing *is* too insignificant for its notice, as nothing is too large for its ambition. It rages because its time is short, and it knows that its time is short because the stillness which is its element is every day more and more violently disturbed. It cries "Peace, Peace," but it can have no Peace, for it is Wicked. It feels, instinctively, that it must have all, or soon be nothing. And in this it is wise in its generation. It will be well if they that call themselves the Children of Light take a lesson from its Philosophy.

The opening of the Haunted House this winter has proved that the new inhabitants are to be no more safe from the intrusion of the tormentor than those of former days. It appeared at the very threshold and refused to permit one of its lawful possessors to draw the breath of organic life, until its demands were satisfied. It must be supreme or there should be no Legislature. A simple priest, professing its exoteric faith, and content to let its due service be performed without interruption, was not enough. A hierophant, who had been initiated into the heart of its Mysteries and was fitted to be a Doctor of its exotertic doctrines, could alone be trusted with their application to the life of the Nation. An attempt was made to resist its domination, but in vain. The Northern esorcists have not yet learned the formula which alone can strip it of its power. Like the Babylonish Magi they stand aghast in the light of the handwriting it describes on their walls, and there has not as yet appeared a Daniel, *there*, that can expound the interpretation thereof. Their efforts were all as vain as those of Cornelius Agrippa's servant to lay the dream he had raised by tampering with his master's books, and at last they yielded in breathless despair and let it have its will as of old time. Slavery has once more triumphed gloriously and bound its brows with victorious wreaths;—though it has by no means

"Its bruised arms hung up for monuments,"

being too knowing even to lay them aside or to regard any Peace as anything more than an Armed Neutrality.

And while the dwellers in the other Chamber were sitting patient as the Senators of Old Rome awaiting the advent of the Gauls, biding the time when the breath of organic life should be breathed into the nostrils of its Siamese brother and their joint career of mischief might begin, the tricksy spirit was not wanting in gambols for their amusement or an occasion for the display of their devotion to it. A priest is usually esteemed a sovereign remedy for an Evil Spirit. Sir Roger de Coverley sent the ghosts packing from all the haunted rooms of his Manor-house by simply making his Chaplain sleep in them one after another. But this spirit was not of that ordinary kind. On the contrary it was the appearance of a priest that evoked it to the presence. Poor Father Mathew, who has certainly been as inoffensive a Saint as Slavery could desire since his arrival in this country, was the cause of the apparition. He had a new proof of the excellent memory of Slavery which, if it [illegible] anything, at least never forgets anything. This Very Reverend, but very unfortunate gentleman had signed, some years ago, an Address to his countrymen in America, touching their duties to the American Slaves, which contained some strictures on our Sovereign Power which were the more distasteful from the circumstance of their being unhappily true. Had his visit preceded his action we think his knowledge of the state of affairs, here, would have prevented that imprudence. But as it is he can only say of it as Lady Mary Wortley Montague said of her Marriage, when that institution grew unfashionable in the days of George I. and II., "that it was a great while ago when he committed it and that he was very young at the time and was heartily [illegible] for it." But this did not avert from his head the vials of slaveholding wrath, with which he was well anointed before he was admitted within the sacred precincts of the Bar. And who believes he would have received even this mangled compliment had it not been for "Worcester's laureate wreathe?"

There is but one way of laying this troublesome friend, and that is by breaking the Magic Circle by virtue of which it possesses and exerts his power. In Der Freischutz, we remember, a circle of skulls haunted the excursions of Zamiel. The wider circle of Thirty States (or whatever the number may chance to be for the moment) affords a sufficient range as well as a sure protection for our Deacon,—though, indeed, the similitude fails in the particular that the charmed ring gives no safety to the victims it encompasses, whatever it may do to the Destroyer. The removal of one of these elements of the incantation would be fatal to the spell.—The wicked spirit would flee away as did Asmodeus when he smelled the smoke of the heart and liver of the fish which Tobit put upon the ashes of the perfumes.—To be sure, he sometimes vapours and threatens to withdraw from us the protection of his fostering wings, whenever he is threatened with molestation. But it is the nature of all such juggling fiends to reign by the terror they excite. When affronted by calm and collected courage they shrink appalled into Pygmœan dimensions, and

——"They who now but seemed
In bigness to surpass Earth's Great sons,
Seem less than smallest dwarfs."

The conjurer who will take him at his word is the one he dreads the most. A resolute purpose, an earnest word, on the part of the people of the North, would rid our House and our Conscience of his haunting presence, and would prophesy, if they did not cause, his final annihilation.—E. Q.

KENTUCKY.—We observe with regret that the *Louisville Examiner* is to be discontinued as a weekly, and published hereafter once a month only. The *Examiner* has been conducted with signal ability, and its influence for good in Kentucky can hardly be estimated Though Emancipation was defeated in the Constitutional Convention, it was not defeated past rallying, as might have been the case had it been without so able an organ.

The result of the labors of the Convention, so far as Slavery is concerned, is contained in the following article:

Sec. 20. The right of property is before and higher than any constitutional sanction, and the right of the owner of a slave to such slave, and its increase is the same, and as inviolable as the right of the owner of any property whatever.

ARTICLE TENTH.
Concerning Slaves.

Sec. 1. The General Assembly shall have no power to pass laws for the emancipation of slaves without the consent of their owners, or without paying their owners, previous to such emancipation, a full equivalent in money for the slaves so emancipated, and providing for their removal from the State. They shall have no power to prevent immigrants to this State from bringing with them such persons as are deemed slaves by the laws of any of the United States, so long as any person of the same age or description shall be continued in Slavery by the laws of this State. They shall pass laws to permit owners of slaves to emancipate them, saving the rights of creditors, and to prevent them from remaining in this State after they are emancipated. They shall have full power to prevent slaves being brought into this state as merchandise. They shall have full power to prevent any slaves being brought into this state, who have been, since the first day of January, one thousand seven hundred and eighty-nine, or may hereafter be imported into any of the United States from a foreign country. And they shall have full power to pass such laws as may be necessary to oblige the owners of slaves to treat them with humanity; to provide for them necessary clothing and provision; to abstain from all injuries to them extending to life or limb; and in case of their neglect or refusal to comply with the directions of such laws, to have such slave or slaves sold for the benefit of their owner or owners.

Sec. 2. The General Assembly shall pass laws providing that any free negro or mulatto hereafter immigrating to or being emancipated in and refusing to leave this state, or having left shall return and settle within this state, shall be deemed guilty of felony and punished by confinement in the penitentiary thereof.

Sec. 3. In the prosecution of slaves for felony no inquest by a grand jury shall be necessary; but the proceedings in such prosecutions shall be regulated by law, except that the General Assembly shall have no power to deprive them of the privilege of an impartial trial by a petit jury.

☞ There are not many men, common and respectable as that purely American animal the doughface is, who would consent to write themselves down as such so plainly as Mr. Godey, the proprietor of the Magazine, has done, in the following letter to the *Columbia Telegraph*. We hardly know which most to admire, the sensitiveness of the Southerner who imputes Abolitionism to a writer who is known as a correspondent of the *National Era*—for such that paper says was the ground of the charge against Grace Greenwood—or the Northerner who could so hold himself up as a spectacle to the world:

'LETTER FROM MR. GODEY.—The following letter from Mr. Godey needs but a few words of comment. Our readers all recollect that we did not charge the Book with containing Abolition, but merely cited the affinities of its conductors, as an argument against lining Northern pockets with Southern cash.

We have no special objection to Mr. Godey's Book, farther than to the whole class of which it is a sample, and therefore give him the full benefit of his own disclaimer:

PHILADELPHIA, December 1, 1849.

To the Editors of the Telegraph."

"GENTLEMEN: I have just been made aware, by an article in the '*South Carolinian*,' that you have made an attack on the 'Lady's Book,' for entertaining and publishing opinions against the institutions of the South. I have been publishing the Lady's Book for twenty years, and if in that time one line can be found aspersing in any way Southern institutions, I am willing to fall under censure. If I am responsible for publishing articles from writers who write for Abolition papers, how much more open to censure must the proprietors of 'Sartain's Magazine' be, whose contributors are mostly of that class, and who have published articles of that character, two of which I enclose. Why, then, should I be blamed? I call upon you, as gentlemen and publishers, to do me but simple justice in this matter. Where the fault belongs, there let the censure fall. I send you a January number. You will see that Grace Greenwood's name is withdrawn from the cover, where it was placed nominally as editor, she never having had the least control over its columns. I have not seen the article in your paper alluded to, and should like to receive it. Surely, living in a different part of the country should not make me liable for an offence I never committed.

"I trust, gentlemen, you will do me justice in this case, or show me that I am guilty.

"Very respectfully, yours, "L. A. GODEY."

MR. WINTHROP.—The *Evening Post*, in commenting upon the recent debate in Congress between Messrs. Giddings and Winthrop—for which see in another column—and Mr. Winthrop's defeat in the contest for the Speakership, justly remarks that one single fact should put at rest all controversy in regard to that gentleman's position, namely: that in the attempt to prevent his re-election the Southern politicians brought against him no charge of composing the Committees in the last Congress in such a manner as not to favor the slaveholders. "With this part of his conduct," says the *Post*, "they appear to have been perfectly content. He made up the Committees in such a manner that they could find no occasion for such displeasure."

The same paper quotes from the *Worcester Spy* a statement which puts the matter in a very clear light. The *Spy* in replying to the defence of Mr. Winthrop by the Whig papers says:

"These papers seem not to remember that we made no charge of partiality in the sectional distribution of the committees, or not to comprehend that a committee, subservient to the slave power, may as well be constituted from the north as from the south. Indeed, your thorough paced doughface, if he wished to do the slave power the greatest possible service, would do it, precisely as Winthrop did, by the appearance of great sectional fairness, while he made use of such tools as would always be true to their master. And it was a notorious fact, that through the course of the last Congress, no one believed that any proposition, injurious to the interests of slavedom, stood any better chance before either of the committees referred to, than it would before the Divan of the Dey of Algiers, in the palmiest day of that model of a 'patriarchal' 'corner stone' 'democratic' state, and this was the subject of bitter remark, by the venerable Adams, on more than one occasion.

"The Committee on the Judiciary had *three slaveholders*, Lumpkin, French, and Meade; three regular *doughfaces*, Ingersoll, Pettit, and Taylor; *two Taylor free soil whigs*, Hall and Dixon; and *George Ashmun!*

"The Committee on the Territories had *three slaveholders*, Cobb, Morse, and Pillsbury; *two conservatives*, of the cold-blooded, non-intervention stamp—Cranston and Evans; two *Taylor free soil whig*, Rockwell and Gott; *one free soil democrat*, Thompson: and *Truman Smith.*

"The Committee on the District of Columbia had *five slaveholders*, Chapman, McDowell, Barrow, Sims, and Edwards; one thorough dough face, Ficklin; *one Taylor free soil whig*, Henry; one *free soil democrat*, Thurston; and *Tallmadge*, of New York."

Notes on New Publications.

THE GREAT METROPOLIS; OR NEW YORK ALMANAC FOR 1850. *H. Wilson, 521 Pearl st.* Mr. Wilson's annual volume is not an almanac only, but a Directory to all sorts of places, all sorts of institutions, all sorts of business, both public and private, to every thing, in short, that a New Yorker needs to know of his own city, and that a visitor to it wishes to find out. It is, beside this, a memorandum book; and the man who carries it in his pocket need never want for an answer to almost all proper questions as to his own affairs or other people's. After having it, one wonders how anybody can do without it.

THE WHALE AND HIS CAPTORS; OR THE WHALEMAN'S ADVENTURES, AND THE WHALE'S BIOGRAPHY—*By Rev. Henry T. Cheever. New York: Harper & Brothers.* 1850. Mr. Cheever does not profess to be of the school of Mellville and Mayhew, but conveys on the title of his book precisely what he meant the book to be. He did not desert his ship for the blissful islands of Typee nor suffer shipwreck to cross deserts and discover Swedenborg's perfect republic, surrounded by monsters and men more horrid and strange than any of Purchas's pilgrims ever dreamt of, but he found adventures enough, nevertheless, and saw enough of veritable monsters in an ordinary whaling voyage to make a pleasant book, and one well stored with readable information. As the writer is now a clergyman in good and regular standing he felt it, perhaps, professionally incumbent upon him to give the reader the benefit of such religious reflections as occurred to him during his voyage, and those of his own pursuasion certainly will not complain of this; those who forget to seek such spiritual counsel elsewhere, need not feel that they are much imposed upon in this respect. We give him, on the whole, credit for putting his 'go-ashore clothes' on so seldom.

The book is embellished with a number of plates illustrative of the various adventures related by the author, and are of more than ordinary excellence.

GABRIEL OF NICHNOR WOOD. BY MARY HOWITT. *Collins & Brother, 254 Pearl st.* Mrs. Howitt is so universally acknowledged as one of the best, if not the best, living writers of books for children, that any new thing from her pen needs advertisement only, and not commendation. The last, however, might be most freely bestowed by the most scrupulous of reviewers upon Gabriel of Nichnor Wood. It is a most captivating little story, and could hardly fail to be read with lively interest by an inveterate and satiated novel reader. It is just the book we would put into the hands of a boy of twelve at all inclined to *upstartism*, if only for the lesson conveyed in the noble character of the peasant lad, the hero of the tale.

The volume, we observe, is dedicated to an American boy, a son of Mr. and Mrs. Marcus Spring, of Brooklyn.

THE GREAT QUARTERLIES. We solicit the attention of our readers to the advertisement, in another column, of Messrs. Leonard Scott & Co.'s Reprint of the British Quarterlies and Blackwood's Magazine. Did we wish to do a friend a favor in the literary way we know of none which ought to prove more acceptable, and which would, if he deserved it, than to tell him—supposing him ignorant of such a fact—that five such yearly volumes as these provided us by Messrs. Scott could be had for so small a sum as ten dollars. We know nothing of the circulation of these Reviews in this country, but if it be not very large hardly a stronger argument can be brought against the literary character of the people of the United States.

To many people, however, we fear a Magazine is a Magazine, whether it be Godey's, or the Edinburg. It is something which comes monthly, or three-monthly, and to be of the best sort must have a fashion-plate, and a text of nine parts love-stories, and one part of what is called by courtesy poetry. If a mezzotint engraving of a young lady taken evidently from the layg-figure in the hair-dresser's shop window opposite the Park, with a bird on her wrist, such as is not known in these latitudes, or a dog at her feet of a hitherto undiscovered breed, then the Magazine is pronounced splendid. Such people evidently have to be educated up to the British Reviews, and if we have, unfortunately, any such among our readers, we recommend to them a course of Blackwood for one year to begin with.

But doubtless there are many others who are not of this class, and who would thank Scott & Co. for the privilege they offer them in exchange for so small a sum as ten dollars, if they knew something more of the character of these works. We cannot give them this desirable information in so few or so good words as it is done to our hands by Mrs. Kirkland in the *Christian Inquirer*. We copy a paragraph or two, objecting only to her valuation of Webster's Dictionary in comparison, as we do not find in the English Reviews the mongrel language established by the Connecticut lexicographer. She says:

"Reviewing is only half the business of these reviews—at least half their articles are original, complete, and elegant dissertations upon the most stirring and practically important themes of the day; and we know not how any professional man—whatever else he may read—can afford to be without them. We should as soon be without Webster's Dictionary, the Encyclopædia Americana, an Atlas, Concordance, a pair of India-rubbers, or an umbrella. Really, we must judge any man to be hopelessly astern of the times, who has no privilege in these reviews. We are, therefore, sincerely anxious to recommend them to those who are cut off from libraries, and the society of highly cultivated persons; who are much alone, or who want what shall, at the same time, task and discipline the attention communicate valuable information, arouse the feelings and dispose the reader to mental activity and creativeness. The reviews contain no less solid and memorable reading than the more imposing folios, while they have the great merit of treating of objects and questions of immediate interest, and so help on the reader in his own duties and business. If the minister finds himself barren of themes or thoughts, sluggish, and with a horror of his pen, we commend him to a year's careful reading of the republications. If he is not another man, intellectually, at the end of that time, with more comprehensive views, a more lively interest in the affairs of his race, a more eager sympathy and expectation, with a greater fecundity of thought, and an improved style of writing—then we will swallow our own prescription, which we shall do at any rate. We do not believe it to be possible to invest ten dollars in books, in as profitable a way, as in subscribing for these reviews. After ten years' experience of their value, we say this, with an earnest desire that our opinion may have some weight, and induce some of our readers to take these works for a year, on trial. If it be objected, that he who reads the reviews can find time to read nothing else, our answer will be, that he who does not read the reviews will, most likely, lack taste or attention to read anything else; and that, as a matter of fact, probably, those who read them most thoroughly, are those who read everything else of most value. Reading is an art. Men want mental discipline and taste for it, much more than they lack time; and he who has a wide-awake mind will find no lack of opportunity to read enough to make him a learned, or at least, a thoroughly informed man. The reviews will wake up, and keep him awake, if anything can. Therefore, we say, take and read the English and Scotch Reviews. They are very far beyond our own in knowledge, variety, taste, style, attractiveness. The *Edinburgh and London Quarterly* are of uniform, perhaps equal excellence; the first, energetically but calmly reformatory in its principles; the last, intelligently and elegantly conservative; both, models of thoroughness, good taste, wisdom, and candor. The *North British* is more charged with the spirit of the time. It is young, fresh, vigorous, and has the merit of looking at every subject from a directly Christian point of view. It lacks, however, the elegance and the correctness of the other journals, and is often disfigured by local errors of style, and provincial phrases; but its tone is earnest, pure, noble; it contains, often, scientific articles of great value, besides careful and elaborate digests of information, relative to current affairs; and what is still more valuable, theological discussions of great and immediate interest.

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"As for *Blackwood*, there is nothing like it in the world for grace, impudence, wit, fun, sentiment, sense, and nonsense. But just now Christopher under Canvas (Professor Wilson) is saying the best, the most pious, and most poetical things of our day in *Blackwood*. We have scored these pages for extracts until they are all scored, and we become hopeless of quoting them into our columns. We devour *Blackwood* as we eat our dinner after an eight hours' fast; and wonder—as the little beggar boy who slept with his mother under the door, wondered in her ear what poor folks did, who had no door to sleep under—we wonder with similar simplicity, doubtless, what poor people (like you, reader, who *don't* subscribe) do without the monthly supply of *Blackwood*. We should nearly as soon be without firing as without *Blackwood* this coming cold weather."

Mrs. Kirkland puts the strongest case in an appeal to the clergy, but we trust we have not, among the readers of the *Standard*, a class of which such intellectual barrenness as she portrays is at all supposable. That we have not, perhaps, is owing to the fact that very many of them—as we have no doubt—are well acquainted with her remedy for want of thought. We never yet went into a country town that we did not find the most intelligent and most respectable people of that neighborhood to be Abolitionists. They cannot, we are sure, so far as mere reading is concerned, take a more certain method to maintain that reputation than by becoming readers of the Reviews in question, where they are not already; and nothing in that way would so much gratify us as to hear that the suggestion of the *Standard* has enlarged the subscription list of Messrs. Scott & Co.

Communications.

Free Produce—Reply to "Alpha."..... No. 3.

FRIEND GAY:—I regret to have occasioned "Alpha" so much dissatisfaction, by condensing his statements. I intended him no injustice, and cannot now discover wherein I have *done* him any. I do not wonder, however, that he prefers seeing his positions arrayed in his own flowing drapery, rather than in my *strait waistcoats*. Hereafter I will endeavor to gratify him in this particular; and if I find that I really have misrepresented his doctrines or arguments, I will make the best amendment in my power.

I am somewhat mortified to learn that I was mistaken in thinking I had partially convinced him he had laid too strong an accusation against the American Anti-Slavery Society for recreancy to their professions. It seems that he remains of his first opinion still. I am therefore necessitated to fall back for consolation on my own internal self-assurance, that I have said what *ought* to convince him. He has introduced some new evidence which I presume weighs more with him than with myself. He has proved that my friend, Wm. Lloyd Garrison, was a thorough going Free Producer two years before he drafted the National Declaration. If he had as conclusively proved that this was the case when the Declaration was written, in 1833, and that the Convention, in adopting it, understood themselves to be taking the same ground, I must have abandoned this part of my defence as hopeless. But as these last requisites are probably quite *un*provable, and as my friend Garrison on maturer reflection honestly changed his views, thus setting a good example to others, and affording encouragement to hope that many, with increasing discrimination and comprehensiveness of judgment, will follow it, I flatter myself that the cause of the accused has lost nothing by "Alpha's" last effort to demonstrate their guilt.

Here I would dismiss this point of the controversy, and submit what has been offered entirely to the judgment of our readers, as "Alpha" seems disposed to do, had he not invited me to unfold certain "*new revelations*," which may have an important influence in determining all the pending issues. I said in my last article: "If a set of men in the South should profess to raise and furnish *Free Produce*, who, while they owned no nominal slaves themselves, nevertheless, belonged to a religious sect which allowed its members to hold slaves, or accepted office or voted for others to hold office, under the present government of a *slave State*, or of the United States, I should consider their Free Produce a *sham*." To this "Alpha" responds: "When our friend shall convince us of his new revelations in this matter, we promise him we shall 'altogether retract' our charge against the American Anti-Slavery Society, as it would be highly absurd in us to hold it, or its members, to a preference of what it would be nearly or entirely out of their power to obtain." *Here is a revelation indeed!* A revelation of the *fact*, that most of this immaculate Free Produce, which some of us are so guilty for not exclusively prefering to slave-grown products is utterly tainted with pro-slavery corruption. I suspected this before but hardly anticipated so full a confession of it. I call "Alpha's" admission, just quoted, a full confession of it, because I feel confident that I am about to offer what must convince him of the truth of my "*revelations*." I will give my exposition the dramatic form:

SCENE. *A Business Room in Philadelphia.—Alpha and Southern Free Produce grower in conversation.—Enter Omega, a member of the American Anti-Slavery Society.—Alpha introduces him to Free Producer.*

Alpha. This Southern friend gave up his slaves several years since, and is now largely engaged in growing Free Produce for our Northern market. We were just now concurring in the opinion, that you, pretended Abolitionists, who so fiercely denounce Slavery, and yet make use of slave labor products, are not only grossly inconsistent, but fearfully *guilty*, as the principal upholders of the very institution you profess to abominate. Now here is a capital opportunity for repentance on *your* part, friend Omega, by improving which you can bring forth fruits meet for repentanee. Come, join me in purchasing our Southern friend's cargo of free produce, and let us send him home with a report of his success, which will make the slaveholders feel that they must speedily come into the free labor system, or lose their Northern market. This is the only effectual way to abolish Slavery. What do you say?

Omega. Before I can decide concerning your proposal, I would like to catechise our friend here a little, if he has no objection.

Free Producer. O, certainly; do so with the utmost freedom.

O. Do you heartily detest slaveholding, and is it your principal motive, in growing free produce for our market, to promote the abolition of Slavery in your country and throughout the world?

F. P. I think I can honestly answer in the affirmative.

O. Well, if I find this to be the case, I shall unite with Alpha most cordially in purchasing your goods. But I have found some of the rankest upholders of Slavery among *non-slaveowners*.

F. P. I hope you do not suspect me of sustaining that position.

O. I can very soon settle the point. Are you a professor of religion?

F. P. I am, and have been for many years.

O. Do you fellowship and accredit to the world slaveholders as *christians?*

F. P. Certainly I do, those who give evidence of true faith and piety. We have many such in our churches, as exemplary and worthy christians as I ever knew.

O Why then should I buy *your* goods in preference to *theirs?*

F. P. Ahem! Why! Are not all slave-grown products *stolen goods?* And is not the partaker as bad as the thief? Is not slaveholding a great and dreadful sin, sir?

O. And yet you cordially fellowship those who commit this great and dreadful sin, as the worthiest *christians* you are acquainted with! They are prodigious thieves, whose "*stolen goods*" I must not purchase under pain of summary damnation. Yet they are equally *prodigious christians*, entitled to your highest commendation! How is all this?!

F. P. Thieves! dreadful sinners! prodigious christians! You love a very odd way of mixing things up, I must confess. I do not understand the drift of your questionings.

O. Indeed! But I should think that "to *mistake* would cost the time and pains." I will try to help you. Do you know that a false public opinion is what holds the slaves in their chains, and cuts them off from all redress? And do you know that the *soul* of this false public opinion, its *breath of life*, is the solemn testimony of professed christians throughout the land, that slaveholding is so innocent a deed, that men may be the *worthiest* of *christians* and *purest* of *moralists*, while systematically committing it? Yet you bear this testimony without compunction, and even without qualification. Tell me if you have any horse-thieves, sheep-stealers, or robbers of hen-roosts among you, to whom you would give the same commendatory testimonial, that you do to these *christian* MAN-STEALERS?!

F. P. You are too *severe* upon me! I have not been accustomed to such views. Yet I must acknowledge, I do not know how to answer you. There are some sharp truths here that I cannot parry. Go on, sir, I want to hear the worst. I shall expect Alpha to help me out, when I cannot help myself.

O. I only desire to show you your real position, and what you are doing. You set Slavery on Mount Zion, throw around it the bulwarks of religion, consecrate it with your prayers, and fellowship its perpetrators as the very "salt of the earth." After thus doing the utmost you can to surround the slaves with a wall of public opinion which cuts them off from all escape, you come up to the North with a quantity of what you call *free produce* to sell; grossly insisting that this is the only effectual way to abolish Slavery; and pronouncing slaveholders *innocent* men in comparison with those Abolitionists who will not buy your goods in preference to the *stolen* ones of your *most worthy* CHRISTIAN brethren!! I tell you, friend, you sustain Slavery by the *ocean*, and abolish it by the *drop*. But I desire to inquire a little further. Do you vote, legislate, adjudicate, and administer government in fellowship with slaveholders?

F. P. Yes, I exercise my rights as a citizen of the State and of the United States. I hope I am not to be condemned for this. I am not one of your *no-government* men. I hold to civil government, and that it is every citizen's duty to help to sustain it.

O. What is the grand use of civil government, in your opinion?

F. P. To repress crime, protect the defenceless, uphold human rights, and maintain good order in Society.

O. Very well; do you know of a greater crime than slaveholding to repress, or more defenceless people than the slaves to protect?

F. P. No, perhaps not.

O. Is the government of your State, or of the United States administered for the repression of slaveholding, or the protection of the slaves?

F. P. No; but they *ought* to be; and I mean to do all I can to *have* them.

O. Do not deceive yourself; I shall soon demonstrate that you are doing a great deal to keep *both* these governments rigidly *pro-slavery*. Who or what determines the measures of government in your State?

F. P. Primarily a majority of the voting citizens, and afterwards a majority of the Legislature, in the enactment of laws.

O. Do your Constitutions and laws declare slaveholding a capital crime, and make slaveholders incapable of holding office, or exercising the elective franchise?

F. P. No, why do you ask *such* questions?

O. To learn what sort of a civil government you are upholding. You have *some* criminals so infamous that your laws exclude them from holding office and voting, have you not?

F. P. Certainly; all such as are commonly excluded, those guilty of State Prison offences and the like.

O. But *slaveholders* are in high fellowship and repute with you, as good citizens, eligible to the highest offices, are they?

F. P. Certainly. They take the leads at the polls, in the Legislature, on the bench, and in the Executive administration. They are our wealthiest, best educated, most talented and most respectable citizens.

O. And so you are in full league, compact and coöperation with these MEN-STEALERS, to "*repress crime, protect the defenceless, uphold human rights and maintain good order in society.*" Your pro-slavery *governmentism* agrees well with your pro-slavery *religionism.* How long do you think it will take you, in this hopeless way, to abolish Slavery, and place all the slaves in possession of their rights?! Would you set *wolves* to protect *sheep*, or *foxes* to preserve order in a poultry yard?! I see that you are quite free from the lunacy of no-governmentism. You go *for* and *with* that sort of government, which in obedience to the false public opinion sustained by your religion, hedges *in* the poor slaves with a cordon of fixed bayonets, drawn swords, and well loaded cannon; a government which gives all its protection, honors and sympathy to the *masters*, but all its threatened vengeance and cruel contempt to their slaves. And when you have given such a government your fellowship and support under oath,—thus putting it utterly out of the slaves' power to sue at law, or even to petition your legislature for either personal liberty or the recovery of what you call their *stolen-goods*. You are not ashamed to denounce the only genuine Abolitionists in the country as *recreants*, for not purchasing your produce in preference to that of your slavecratic associates! You are in absolute confederacy with the whole host of *man-stealers*, both *religiously* and *politically*, and if *their* goods are stolen, *yours* are. Your free produce is a "*sham*;" and I will not give it any preference whatever over other slave grown products. Go home; break your league with the *oppressor* in church and State, cease from *slaveholding* as well as *slaveowning*; grow some *really Anti-Slavery* free produce; and you shall have no cause to complain that I do not prefer yours to that of the slavecracy.

F. P. Save me, friend Alpha from the teeth of this fanatic! He makes himself a "sharp threshing instrument" to me, and I would fain make my escape. I have heard of this *sort* of Abolitionist, but never fell in with one before. Answer him Alpha; I shall not attempt it.

Alpha. Perhaps we had better waive the subject. I am discussing this question with one of his class in the *Anti-Slavery Standard*, and I choose to meet their reasonings deliberately through the press. [*Exeunt all.*

If the foregoing should fail to convince "Alpha" that my "*new revelations*," as *he* calls them, or simple *discoveries*, as *I* choose to call them, are not *reliable* I will renew my attempt. But if he should begin to get the impression that genuine *free produce* is somewhat scarcer than he has supposed, I hope he will give the accused some kindly proofs of his corrected judgment. I now proceed:

"Alpha" does not seem quite pleased with his own strong language, as construed to make some of us guiltier than the slaveholders. He thinks it will answer his purpose to demonstrate that we are *guilty*, even if we are much less so than they. I willingly accept for the accused every relaxation of the charges against them, and am not without hopes it may yet be conceded, that they are nearly as consistent Anti-Slavery people as the average of Pree-Producers.

"Alpha" is evidently perplexed how to dispose of my clear refutation of his first capital charge. ☞ "*You are receivers of stolen goods.*" I pronounced and proved this charge to be a sheer fiction, founded on the fallacious assumption that a man can be both a *slave* and a *proprietor* at the same time. Does he prove that a man *can* be *both* at the same time? No. Does he deny that the act of reducing a man to chattel Slavery robs him at once of all rights? No. Does he attempt to show that the slave deems himself a *proprietor*, or is deemed to be one in law, or by public opinion? No. Does he try to prove that the slave claims a proprietory right in these stolen goods? Or that he can sue at common law to recover them? Or that if they were all carried back and laid at his feet, he could hold them as his own? Or that if his master should even allow him the use of his earnings, still holding him in Slavery, it would excuse slaveholding, or render it less sinful? No; nothing of all this has he done, or can he do. But he betakes himself to exclamations and appeals on this wise:—

"Well may we ask—What of the night, watchman; when a leader in our Anti-Slavery ranks shall put forth such a sentiment! Did the God-given rights of the man cease to be his God given-rights, when the slaveholder stole the man's body, and made it a slave—a tool?" *Ans. This* is not the question. A man's God-given rights never cease to be his. But he may be robbed of them all. The slaveholder has done this; and the question is, whether he grasped them *all* when he made the man his *slave*, or left a part of them to be taken by many occasional snatches.] I say he took them all at one grasp; and in that unrelaxed grasp he continuously holds them all. Herein lies his guilt with his crime. I am not his employist. "Alpha" has the honor of soothing his conscience with the flattering unction, that his thefts go from him with his stolen goods to their *consumers*, that the equivalents he receives are uncontaminated by the wrongs wherewith he

Letter from Henry Bibb.

MR. EDITOR:—A copy of the *Anti-Slavery Standard*, was handed to me last week by a friend who called my attention to a pro-slavery article in it respecting myself. The article purports to have been written by H. B. Brewster, from Haverhill, Massachusetts, bearing the date of December 6th, in which I am charged with deception and lying about the cruel treatment of slaves. To this one-sided, doubled and twisted false statement, made by the writer, I was amused to see your very striking remarks by way of reply in my behalf. The substance of which was that you knew not whether I was worthy of public confidence or not, never having heard me yourself lecture; and that all the writer said might be true, &c. For this defence please accept my thanks. Up to this period, I had flattered myself into the belief that I was known to the Anti-Slavery Editors of the country generally as a credited laborer in the Anti-Slavery cause.

The Rev. H. B. Brewster, the pro-slavery correspondent, is also known to be a slaveholder from Mobile, Alabama, whose business it is to defend slaveholding wherever he goes, and to misrepresent and abuse the Anti-Slavery cause through its advocates. But if you will allow such attacks made through your columns, from such quarters, and from such men, I hope, sir, that you will allow me a small space in the same organ to reply to it.

☞ "NOTHING CAN BE GAINED," says the writer, "BY LYING AND DECEPTION."

Of that remark, I have only to say to the Rev. Mr. B. you have spoken the truth, and I will give you credit for it. But would it not have been well for your ministerial character, had you thought to have observed the rule of sticking to the truth in that large meeting at Haverhill? On that occasion, I affirmed that the American slaves had nothing which they could legally call their own, and which I now re-affirm. They have no husbands, no wives, no children and no parents; and legal marriage is an institution unknown among the slave population of the United States. I said it was also a common occurrence to see persons separated who had taken up with each other as husbands and wives, hand-cuffed and chained when driven to market, and sold apart to the highest bidder. But you came forward on that occasion and unqualifiedly denied every word of it saying, "you went forward from Massachusetts to Mobile, where you became an owner of slaves, had seen more than fifty thousand sold, but never saw one with a chain or hand-cuff on; their oath was allowed in courts of justice, against white persons, at the South; they were married legally, and could not be separated," &c., &c. Such were the statements made by you in that meeting, amid hisses of disapprobation. Surely nothing short of a slaveholding clergyman could harmonize such statements with honesty and truth. But what have you quoted in your spicy article to prove that I am guilty of deception or lying? I'll give your own words as penned by you: "The exhibition of hand-cuffs, fetters, chains, and whips—the singing of nigger baby songs,—the telling of obscene and disgusting stories,—the sending of slaveholders, *en masse*, to the devil! may answer the ends of some people; but to my mind, such a course is well calculated to defeat the good,—if any good can be intended—by those who send such fellows about."

—"The telling of disgusting stories," I suppose you would apply to the sending of slaveholders to hell by cart-loads or "*en masse*," for their hypocrisy and inhuman treatment to their slaves, being one of that company yourself. I don't wonder at your being disgusted at hearing a faithful exposition of American Slavery. The system is enough to disgust the devil himself. The hand-cuffs, fetters, whips and chains are well known to be your implements of torture, and no honest man would pretend to deny it. Your trying to deny a fact, that almost every school-boy knows, only betrays your base hypocrisy or ignorance. You remind me of a quail trying to hide itself from an enemy by thrusting its head under a leaf, while the whole body is exposed. You may, by the art of trickery and deception, turn black into white, and white into black; but you cannot make an honest, intelligent person believe that American Slavery is not all that I have stated it to be. Is it not fair to measure you by your own standard? You profess to be a father, a husband, and a Christian. Should one of the members of your church at Mobile, steal away your wife and children, and sell them into Slavery, would you consider him a Christian? Would you consider him an honest man? Your answer to the above questions may be applied to H. B. Brewster. You are a slaveholder in the sight of a just God. Go home! and set your slaves free before you proceed farther in trying to teach men morality! Slaveholding is man-stealing, oppression, robbery and theft. When you have put it away, and been an advocate of immediate and unconditional emancipation, or, in other words, an honest man, then, and not until then, can you say without condemning yourself, that "nothing can be gained by lying and deception."

HENRY BIBB.

Disunion in Georgia.

THE Joint Committee on the State of the Republic to which was referred those portions of the Governor's Message, and the several Bills and Resolutions relating to the subject of Slavery, introduced into either branch of the Legislature, beg leave to

REPORT:

They have given the most deliberate and solemn attention to the various suggestions embraced in propositions submitted to them, referring to the subject of Slavery, and have, with minds fully impressed with the great significance that must be given to any action whatever on this matter at the present hour, arrived at the conclusion that we should, as far as the State of Georgia is concerned, recommend such action as shall compose the public mind, suppress any further agitation of a controversy in which for more than twenty years the South has been constantly worsted, or propose some efficient and practical measures that shall prove the sincerity of our complaints, and at the same time redress our wrongs. It is vain to deny that we the injured party, have for a series of years, by a vacillating and temporizing policy only assured the courage of our assailants, and invited by an excessive sensibility on the subject of the ultimate consequences of decisive action, further and still more iniquitous experiments upon our forbearance and patience. The best defence of her liberty is the first blow stricken in its defence and for the right violated. With all the accumulated injury of fifteen years that we have had to endure from the Anti-Slavery States, and that we so sensibly feel to-day, we yet do not feel more keenly, nor do we express more forcibly our sense of this outrage than did the Legislature of Georgia twenty-two years ago, upon the bare proposition of the friends of Colonization to vote an appropriation for the removal of free negroes to Liberia. Yet the Joint Committee on the State of the Republic, in the year 1827, declared in reference to this subject, so harmless in the comparison with the audacity of recent legislation, "that they could not help reprobating the cold-blooded selfishness or unthinking zeal which actuates many of our citizens in other States to an interference with our local concerns and domestic relations, totally unwarranted either by humanity or constitutional right. Such interference is becoming every day more determined and alarming. It commenced with a few unthinking zealots, who formed themselves into abolition societies; was seized upon by more cunning and designing men for political purposes, and is supported by more than one of the States, as is evident from the amendments to the Constitution proposed by legislative bodies, and so frequently and indeed insultingly presented for our approbation. The result of such interference if persevered in is awful and inevitable. The people of Georgia know and strongly feel the advantages of the Federal Union; as members of that Union, they are proud of its greatness; as children born under that Union, they will ever defend it from foes internal as well as external; but they cannot and will not even for the preservation of the Union, permit their rights to be assailed; they will not permit their property to be rendered worthless; they will not permit their wives and children to be driven as wanderers into strange lands; they will not permit their country to be made waste and desolate by those who come among us under the cloak of time-serving and hypocritical benevolence. How then is the evil to be remedied? Only by a firm and determined union of the people and the States of the South declaring through their legislative bodies in a voice which must be heard, that they are ready and willing to make any sacrifice rather than submit longer to such ruinous interference, and warning our enemies that they are unwittingly preparing a mine which once exploded, will lay our much beloved country in one common ruin."

Such language as this, the patriotic guardians of our State thought the crisis of 1827 justified. Who now with the lights of 1849 before him, and the enormities of Northern aggression since the days of this remonstrance, but feels that either the grievances of twenty years ago were vastly exagerated, or we have suffered that quick resentment and sensibility to wrong to fall into decay, and our minds to become patient and calm under inflictions which would have been intolerable to the high spirits of that day. But it may be urged in defence of the long-suffering of the South, that her attachment to the Union has been akin to a sacred devotedness. That from no huckstering spirit of profit or lucre-loving have we clung to it with such tenacity, that a quarter of a century of outrage upon our rights and of paltering with our capability of endurance has barely been enough to induce us to count the value of it. With the whole South this Union has been regarded as dear to us from a higher, a nobler appreciation than because it "promoted the general welfare." It has been dear to us because purchased with the blood of our fathers, because transmitted to us with their benedictions, and because we had hoped under its sway to see human liberty and human progress advance to that point that should give the name of American freedom as a guarantee for any future experiments in self-government. Though often charged with a reckless and restless spirit, which was not submissive to constitutional restraints, the South boldly meets the charge by asking, when did we ever cause collision between members of this Union by any aggressive legislation—by a distrustful, a self-seeking or a domineering policy? When did the South, by stretching the powers of the Government, excite alarm and jealousy? When did she insult the self-respect of any member of this Confederacy by contemptuous comparisons, or by a pragmatical and patronizing interference with the internal policy and interests of any State?

Or when did her pulpit lend itself to fan the flame of civil discord; or when in our borders was the temple of the living God, made the theatre of display for rancorous hate of brother against brother? Let these reproaches fall where they are deserved, the South has no dread of them. From the earliest date of the Slavery controversy, the South has evinced a yielding and conciliatory spirit. For it will be hard indeed, for any one to show the slightest mutuality in the concession made on the part of the South, of all representation of two-fifths of her slave population. Can any fair reason be urged why the South should not have entered into this Confederacy claiming a full representation for this species of property. If taxation implies a correlative right of representation, then was the Southern slaveholder unjustly treated, when it was demanded of him that before he could enter this Union as a citizen, he must first surrender the right of having two-fifths of his slaves represented, when that two-fifths were as certainly taxed on all articles of their consumption as were their masters. But yet the South yielded this point. She consented also to abolish the foreign slave trade, by which she might have cheaply supplied herself with slave labor, and when the northernmost slave States thought fit to abolish the institution in their borders, she interposed no obstacles or vexatious hindrances, though it might have been clearly foreseen that this result would have been fruitful of trouble to those States that would find their necessities or their convenience demanding a continuation of the system. In every interference with the question of domestic Slavery by the North, she has failed and failed signally to justify her course by any reasons of a purely political character, and much less by such political reasons as are to be found in or tolerated by our Constitution. There could be no other complaint reasonably urged by the North against the existence or the extension of the slave property of the South, but that the federal representation claimed for it was unequal, and therefore unjust towards the North.

But as we have seen the only inequality in this thing is against the South, and not in her favor; it then resolves itself into this, that this government, so restricted in the exercise of all power, is to be allowed to turn propagandist and devote its best energies to the driving through, against all resistance of plighted faith of constitutional law, against all claims of right, justice or fraternity, a moral reform, that has first and last for its object, a forcible ejectment from our midst of what is denounced as a gross immorality, and a determination to give practical effect to the idea that this Government, entertains of the sin of Slavery.

It is the first and last instance furnished by our history, in which this government has thought it rightful or expedient to subsidise religious agencies by the strong arm of political power. It would require but one short step further in this attempt to regulate a matter of conscience, to see our duty clearly dictating a union of church and state. We feel it to be unnecessary to trace this controversy step by step to its present critical, if not perilous stage.

If we should do so with the minutest fidelity, its history would at every turn only shew, how reluctant the South has been to bring the grave matters in issue to that extremity which would leave the true friends of harmony and union nothing to hope. It has been our fault that we have in every instance invited imposition by a yielding disposition, which only required to be hard pressed, to grant the most extravagant requisitions. So it was in the controversy with the Anti-Slavery States which gave birth to the Missouri compromise. In this mis-named surrender of Southern rights, who can show a particle of consideration passing to the South? Where, in this one-sided compromise, is there to be found the least reciprocity? Yet we gave in to this unreasonable and unjust requirement, and avowed a love for this Union which would not suffer us to part with it, though the North was seeking to make us pay in unrighteous concessions for every day of its existence. This compromise, by which we bought our peace for more than a quarter of a century, was observed with punctilious honor, and when in the course of events it came to the turn of this portion of the Union to be benefitted by the operation of that law, we find the Northern States unblushingly repudiating their own contract, and when called upon to re-affirm their own long expressed ratification of this compromise, they refused to do so; and as evincive of their deliberate purpose to evade their plighted faith, they sought to organize a Territory embraced in the spirit of this compromise (by which every thing had been for years secured to them) upon the Anti-Slavery basis, in the unmitigated and obnoxious shape of the Wilmot Proviso. The North now disavows the Missouri Compromise, because of the inevitable implication involved in that law, that if north of 36 30, Slavery is prohibited; south of that line it may exist. Passing over the insincerity now so transparent, with which the Anti-Slavery States opposed the 21st Rule of the House of Representatives, their specious attacks against that wholesome and conservative check upon fanaticism, under the guise of a zeal for the right of petition, we come to the more recent legislation of Congress on the subject of Slavery. And now, can any Southern man, at all conversant with the history of the abolition movement from its inception, longer doubt that the first aim of that agitation was a total and final emancipation of our slave property. Why should we doubt it? Because of the bad faith involved? Was ever treachery and selfishness so blended before in the public conduct of any civilized States, as is shown in the course of the North has been pursued in regard to this compromise we have just spoken of? Because of the daring violation of private rights, or constitutional provisions and guarantees? Can the perfidy of men go farther than several of the Northen States have gone in their practical nullification of the laws securing to the South the privilege of reclaiming her refugee slaves; or can any vandalism improve upon the savage propositions of the last Congress to permit the slaves of the District of Columbia to vote themselves the equals of their masters? This brings our enemies in one step of the goal they have kept their eyes steadily fixed upon for twenty years, and has brought us, too, in one step of the last dishonor that can be reserved for us. They have but to lay their hands upon Slavery in the States, and we make one more submissive and feeble remonstrance, and the great work is finished.

In view, therefore, of the past history of this war upon the peace, the rights, and the safety of the South, in view of its present aspects, and in anticipation of its future progress, we report to the House for its action the following Preamble and Resolutions, accompanied by a Bill providing for the call of a Convention of the sovereign people of this State.

Whereas, The people of the non-slaveholding States have commenced and are persisting in a system of encroachment upon the Constitution and the rights of a portion of the people of this confederacy, which is alike unjust and dangerous to the peace and perpetuity of our cherished Union. Be it

1st. Resolved, By the Senate and House of Representatives of the State of Georgia in General Assembly convened, That the Government of the United States is one of limited powers, and cannot rightfully exercise any authority not conferred by the Constitution.

2d. Resolved, That the Constitution grants no power to Congress to prohibit the introduction of Slavery into any Territory belonging to the United States.

3d. Resolved that the several States of the Union acceded to the confederacy upon terms of perfect equality, and that the rights, privileges, and immunities secured by the Constitution, belong alike to the people of each State.

4th. Resolved, That any and all Territory acquired by the United States, whether by discovery, purchase or conquest, belongs in common to the people of each State, and thither the people of each State and every State have a common right to emigrate with any property they may possess, and that any restriction upon this right, which will operate in favor of the people of one section to the exclusion of those of another, is unjust, oppressive and unwarranted by the Constitution.

5th. Resolved, That slaves are recognised by the Constitution as property, and that the Wilmot Proviso, whether applied to any Territory at any one time heretofore acquired, or which may be hereafter acquired, is unconstitutional.

6th. Resolved, That Congress has no power, either directly or indirectly, to interfere with the existence of Slavery in the District of Columbia.

7th. Resolved, That the refusal on the part of the non-slaveholdidg States to deliver up fugitive slaves, who have escaped to said States, upon proper demand being made therefor, is a plain and palpable violation of the letter of the Constitution, and an intolerable outrage upon Southern rights.

8th. Resolved, That in the event of the passage of the Wilmot Proviso by Congress, the abolition of Slavery in the District of Columbia, the admission of California as a State, in its present pretended organisation, or the continued refusal of the non-slaveholding States to deliver up fugitive slaves as provided in the Constitution, it will become the immediate and imperitive duty of the people of this State to meet in Convention to take into consideration the mode and measure of redress.

9th. Resolved, That the people of Georgia entertain an ardent feeling of devotion to the Union of these States, and that nothing short of a persistance in the present system of encroachment upon our rights by the non-slaveholding States, can induce us to contemplate the possibility of a dissolution.

10th. Resolved, That his Excellency the Governor be requested to forward copies of these resolutions to each of our Senators and Representatives in Congress, to the Legislatures of the several states, and to the President of the United States.

—

A BILL, To be entitled an Act to authorize and require the Governor of the State of Georgia to call a Convention of the people of this State.

Whereas, For a number of years there has been displayed a manifest disposition on the part of the non-slaveholding states of the Union to interfere with the Institution of Slavery at the South, by such aggressive measures of intolerance as to render it no longer a question of doubt that the Federal Legislature will soon adopt such restrictive measures against the Institution of Slavery, as to trammel, fetter, and confine it within certain Territorial limits never contemplated by the original parties to the Constitutional compact. And whereas, Georgia in her sovereign capacity as a State, has delegated no other power to the Federal Government than those found in the Constitution of the United States. And believing that her best interest and her honor as a sovereign and independent Government requires that she should meet all encroachments in a calm and manly spirit of resistance.

Sec. 1st. Be it therefore enacted by the Senate and House of Representatives of the State of Georgia in General Assembly met, That should the Congress of the United States pass any law prohibiting Slavery or involuntary servitude in any Territory of the United States, or any law abolishing Slavery in the District of Columbia, or any law prohibiting the slave trade between the States where Slavery may exist, or admit into the United States as a state of this confederacy, the extensive and unpeopled territory of California and New Mexico, with a constitution prohibiting slavery or involuntary servitude. Or should the Governor of this state receive, at any time, satisfactory evidence, that any slave or slaves having escaped from this state to a non-slaveholding state, and that such slave or slaves is or are refused to be given up to the proper owner, by the authorities of the state in which such fugitive or fugitives may be found, then, or in either of the foregoing events, it shall be and it is hereby made the duty of the Governor of this state, within sixty days thereafter, to issue his Proclamation ordering an election to be held in such and every county, to a convention of the people of this state, to convene at the seat of government within twenty days after said election.

Sec. 2d. And be it enacted, That the counties now entitled to two representatives of the general assembly of this state, shall be entitled and shall elect four delegates to said convention, and the counties which are entitled to one representative, shall each elect two delegates to said convention.

Sec. 3d. And be it further enacted, That before entering upon the duties of their office as delegates, the delegates shall take the following oath which shall be administered by some judicial officer of this state; I ... do solemnly swear, in the presence of Almighty God, that I will to the best of my ability demean myself as a delegate of the people of this state, and to act for the honor and interest of the people of Georgia.

Sec. 4th. And be it further enacted, That said election for delegates shall be conducted and held in the same manner as elections for members of the legislature in this state. And that all returns of elections shall be forwarded to the Governor of this state, who shall upon application furnish each delegate elected with a certificate of election.

Sec. 5th. And be it further enacted, That said convention shall elect all officers necessary to their organization.

Congressional.

We copy the *Post's* report of a debate in the House on the 17th Dec. between Messrs. Giddings and Winthrop, which has excited a great deal of comment in the party papers:

HOUSE OF REPRESENTATIVES.

The speaker stated, that as they were acting under the parliamentary law, the questions pending when the House adjourned on Monday, are lost, and would have to be renewed. The resolution of Mr. Boyd, of Kentucky, having been laid over until to-day, was in order.

Mr. Boyd asked what would be the effect of the previous question?

The speaker said it would bring the House to a direct vote.

Mr. Boyd then moved the previous question.

The resolution was read, that the rules of the last House of Representatives, with the exception of the eleventh rule, be adopted until otherwise ordered; and that the Committee on rules, to consist of five members, be appointed.

The eleventh rule provides that the election of officers shall be by a majority.

Mr. Giddings of Ohio, asked leave to offer an amendment—namely, that the ordering of the previous question shall in no case preclude a member from offering in the House an amendment which had been rejected in the committee of the whole.

Mr Boyd said that that was a proper subject to refer to the committee on rules.

Mr. Vinton, of Ohio, proposed several amendments.

Mr. Boyd said, that when the resolution was adopted and a committee appointed, all these propositions can be sent to it, and, after due consideretion, properly disposed of.

Mr. Ashmun, of Massachusetts, thought that the effect of excluding the eleventh rule would bring the House to a plurality vote for officers, and, for that reason, he was opposed to the resolution.

Mr. Boyd was of the opinion that the mode of election had better be left within the control of the House forever, to abide by the majority. He had no objection to retain the rule.

Mr. Duer, of New York, asked if the resolution be adopted, who ther the House can alter the rules?

The Speaker replied affirmatively.

Several other gentlemen spoke on the subject.

Mr. Schenck, of Ohio, said that if we adopt the rule now, we adopt them for the whole session; and that the previous question was the cut-throat instrument for that minority, and he warned gentlemen against sustaining it.

The vote was then taken, and the previous question was sustained.

HALF-PAST 2 O'CLOCK.

Mr. Wentworth, of Illinois, said the committee ought to consist of nine members. If Mr. Boyd would have nine members, he (Mr. Wentworth) would sustain the previous question. He wanted the old rules to exist only until the third Monday in February.

Mr. Duer moved that they operate until the 15th of January.

Mr. Boyd modified his resolution to nine members, and that the old rules continue until the 15th of January.

The previous question was sustained, and the resolution, as modified, was passed.

Mr. Venable, of North Carolina, sent up a resolution which was read by general consent calling upon the President to communicate to the House whether, since the last session of Congress, any person has been appointed civil or military Governor of California or New Mexico; if so, his name and compensation; and whether civil and military Governor have been united in one office. Also, whether any Governor has issued proclamations calling a convention in California, or had endeavored to advise or control proceedings, &c; and that the President communicate copies of all documents and correspondence in relation to the business attending the election of California.

Mr. Winthrop insisted on the rule, and the resolution was laid over. On motion of this gentleman, 15,000 copies of the President's Message and accompanying documents were ordered to be printed.

Mr Burt offered a resolution that the Speaker now appoint the standing committees.

Mr. Sackett moved an amendment, to appoint the committees by ballot.

Mr. Root said it was too late to do this. The Speaker was not there by his vote, but by the vote of his own friends and the connivance of his political enemies, and by a larger majority than any of his predecessors. The adoption of the resolution of Mr. Stanly, declaring him Speaker, was the best title.—A Speaker thus confirmed may be trusted with the appointment of the committees. If gentlemen had scruples they ought to have thought of them before.

Mr. Giddings of Ohio, rose to carry out the ideas of Mr. Root. When the plurality plan was agreed to, by which the Speaker was elected, he foreknew and predicted the result. Whoever voted for the rule voted for Mr. Cobb's election.

Mr. White asked Mr. Giddings whether he had suggested any other mode?

Mr. Giddings said he had. He had asked gentlemen to take a northern whig, or any whig who was right on the Wilmot proviso. Such a one would have been elected on the second ballot.

Mr. Winthrop said that Mr. Giddings had represented him as against the north, and Mr. Johnson, of Tennessee, accused him of having so acted in the appointment of committees, as to break down the south. He was willing to let these two arguments go together.

Mr. Giddings asked the gentlemen which of the two arguments was correct?

Mr. Winthrop without intending anything disrespectful, did not intend to answer personal interrogatories. He had seen statements under Mr. Gidding's signature which were without a shadow of foundation and fact. Mr. Giddings voted against me two years ago, for a reason which he stated as a fact, but which was utterly false. He accused me of going into a whig cancus, and making a speech in favor of war. I have testimony which the House and the gentleman will be obliged to trust, that this is an entirely erroneous statement. The member having failed to withdraw his statement, is no longer entitled to an answer.

Mr. Giddings—The gentleman has read the statement of Culver. Is it true or false?

Mr. Winthrop—I deny the whole statement; it is false. The gentleman stated that he had refused to vote for a Speaker who had sedulously constructed the Committee for the District of Columbia, with a view to preserve, protect, and maintain, the slave trade in this district.

Mr. Giddings—I said, arrange a committee which protected Slavery.

Mr. Winthrop—I take the statement as he now makes it. The committee appointed by me, reported to the House a bill to abolish the slave trade in the district: and when a motion was made to lay it on the table, six out of nine voted against it.

Mr. Giddings—I understand the gentleman says that a bill was reported to abolish the slave trade. I pronounce that an unfounded assertion. The bill only prohibited the bringing of slaves here, and did not touch the slave trade in this district.

Mr. Winthrop—It is possible that bill did not go as far as it ought to have gone. I believe that gentlemen of the free states thought that was a great improvement, and it was even assented to by gentlemen of the south.

Mr. Holmes was glad the gentlemen had made declarations of their opinions; and we now know that northern men are against the rights of the south, and wish to restrict them in the territories. The south must arouse herself, and take her attitude. She has been long asleep, but is now aroused. He warned the gentlemen to beware. The southern mind was fixed.

Mr. Schenck asked whether his colleague had not had an opportunity to vote for a Wilmot proviso man as between Winthrop and Cobb?

Mr. Giddings said he had not, that Mr. Winthrop sedulously put on the Committees on Territories a majority who refused to report the Wilmot proviso until forced to do so.

Mr. Schenck said, "my colleague (Mr. Giddings) inferred Mr. Winthrop's opposition to the Wilmot proviso. I ask, in opposition to that inference, whether Mr. Winthrop did not move the Wilmot proviso to the Oregon bill, and whether the proviso was not put into the bill with the aid of your vote?"

Mr. Giddings said that two years ago, when Mr. Winthrop was the prominent candidate for Speaker, he refused to tell what his sentiments were. He referred to his past votes and public acts.

Mr. Winthrop said his opinions were on record.—Mr. Giddings would find them there, scattered all along, for the last ten years. He denied that a colleague had called on him for his opinions. Mr. Winthrop was only asked by Mr Palfrey to say how he would appoint the committees, and this he refused to tell. He was not asked whether he was in favor of the Wilmot proviso or against it; whether for or against the slave trade; whether for or against the coastwise slave trade.

Mr. Rockwell understood Mr. Giddings to say the Speaker of last Congress appointed the Committee on Territories, who refused to report the Wilmot proviso; and that they did not do so until they were ordered by a vote from the House.

Mr. Giddings would change his words, and say neglected.

Mr. Rockwell denied this as entirely untrue.

Mr. Giddings—Records show the facts. I state the committee did neglect, until peremptorily ordered by the House. The committee on the District of Columbia saw fifty-two slaves paraded on the avenue, and there was the committee who knew the facts, looking on, and at the next session the same gentlemen who then protected the slave trade, were again placed on that committee. You, Mr. Speaker, could have done no worse than your predecessor. There is a hope you will do better. He wanted the country to know that the whigs went into the contest with their eyes open and put you into the chair. If the whigs had voted for Mr. Strong, he would have been elected.

Mr. Giddings, by consent of the House, again went over his views, and detailed past political history and arraigned the whigs for their alleged inconsistency in voting for a slaveholder for President, while they were in favor of free soil, and afterward, on taking office, would not vote for a man who degraded his fellow man by Slavery. If there was any crime he would punish by death, it was for trafficking in human flesh. He would as soon vote for Williams, Slater, or any other slave dealer, as he would for the men who sustain them in the accursed avocation; and, before God, his hands would be as clean and pure in one case as in the other. (He was several times interrupted, but was, by consent of the House, enabled to finish his speech.)

On motion of Mr. Johnson, of Ark. that when the House adjourn, it be adjourned to Monday.

Mr. Burt said, unless the resolution pending be passed, the Speaker could not appoint the Committees by Monday.

The amendmens of Mr. Sackett, to elect the Committees, was rejected, and the resolution that the Speaker now appoint the Standing Committees was adopted.

Mr. Thompson, of Penn., offered a resolution that the House will on the 3d of January, proceed to the election of a clerk, and other officers; pending which the House adjourned till Monday.

General Intelligence.

THE REV. DR. PEABODY, of Portsmouth, N. H., has been invited to succeed the REV. Dr. Frothingham, as pastor of Chauncey Place Church, Boston

The *Nantucket Inquirer* of the 24th ult. contains an Alphabetical list of all the persons who have left that place for California during the past year, numbering 592 names.

SOUTH CAROLINA AGAIN.—The following Resolutions were offered by Mr. Seabrook and adopted in the S. C. House of Representatives on the 19th instant and sent to Washington by Telegraph.

Resolved, That we heartily approve of the bold, decided and truly Southern position assumed by our Representatives in Congress, by the emphatic expression of the determination of our people recently made by the Hon. F. W Colcock, and endorsed by his colleagues: "That if Slavery was abolished in the District of Columbia by Congress, or the Wilmot Proviso adopted, the Union would be dissolved."

Resolved, That the thanks of this Legislature be returned to them, in behalf of our people, for so truly representing their wishes, rights, and honor.

ANNEXATION IN JAMAICA.—A late number of the *Kingston Conservative* speaks in these terms of the annexation of the Island to the United States:

"No man in this Island yet thinks of aiding foreign arms to dispossess Great Britain of Jamaica. We have not yet arrived even at that State of feeling which would induce any inhabitant to lift a finger against the ancient Crown of England. But we must live; we must assert the rights of our common country. Impressed with these views, there are many who pray the Great Ruler of all nations so to dispose events, that an amicable secession of this Island to the United States of America, without quarrelling or bloodshed, may speedily occur. For ourselves, we repeat, that we should regret to see Jamaica leave the ancient fold; but we would not wonder if it occurred to-morrow. So that it would be done without rebellion, alas! too many would be only glad of it."

Important from Honduras and Yucatan—Blockade of Truxillo and Omoa—Marine News, &c.

BELIZE, Honduras, Nov. 27, 1849.

Last August, I informed you of the proceedings at the Island of Ruatan. I also stated that it seemed to be the policy of England to lay claim to that island.—There is now no doubt that my surmises were correct, for the authorities of Belize have informed the inhabitants of Ruatan that it is the determination of Great Britain to take possession of the island, claiming that it was by its authority that the former Governor of this settlement, Col. McDonald, took possession of it several years since.

It is true that Col. McDonald went down there, and while he remained kept the English flag flying. It is also true that ever since that period many Englishmen have visited, and some have settled there; but does that make it theirs, or give England a title to it? I think not. But England has further desires and designs upon the owners of that island, (the State of Honduras, C. A.) News has arrived here that the whole coast from this to the river San Juan has already been declared under blockade by an English sloop-of-war, now cruising in the bay this side of the Cape Gracias a Dea, and by a steamer from that Cape to San Juan. Now, gentlemen, presuming the report of the blockade is correct, can you guess what it is for? If not, I fancy I can enlighten you. I give it as my opinion that the rich mahogany lands, and the equally rich dye woods are desired by the British cutters of this settlement. For several years these woods have been growing scarce here, and with the utmost economy, and the use of free negro labor, the business has not paid the cutters. They have for some time been cutting wood in the Spanish country, paying to the State of Honduras $10 a tree for what they cut. This course has satisfied the Honduras Government, as all vessels have come to an entry in the ports of Omoa Truxillo before going on the coast to load, thereby paying a considerable amount of money into the treasury of that State.

Recently however, some of these vessels have attempted to evade the payment of the usual dues exacted by the laws of Honduras, by proceeding directly to the Coast to load and clear without entering in either of the ports designated. This has, of course, caused the seizure and detention of such vessels and their cargoes by the authorities. For this seizure and detention one house claims damages to the amount of $100,000, the payment of which sum, it is rumored, has been demanded as the only condition on which the blockade can or will be raised. So much for the present difficulty between England and Honduras.

In Guatemala and the other Central American States tranquility reigns. In Yucatan the Indians daily sustain defeats. Some time since I explained to you the cause of Pat's murder; and also gave you an account of the destitution of the Indians. I have to inform you now that they are anxious to give up the contest if they can do so with safety. I hear that the authorities of this place have offered their meditation. Col Francourt, her majesty's superintendent, has gone up to Ascension Bay to confer with the Indians.

The Governor arrived from his Indian mission last night, not having been able to effect anything satisfactory. His object was to divide the State with the Spaniards and Indians, and then take the Indians under the protection of England, and establish laws, appoint officers, and in one word, to go through a second edition of the Mosquito affair. This policy, which enlightened England is pursuing to gain territory on this continent, may be fair, may be right, may be worthy of a great and magnanimous nation, and it may succeed, may turn out to the advantage of England and the Indians. But will our Uncle Sam allow it? Will he quietly look on while John Bull is thus gouging our sister States? If he does I have greatly mistaken the metal of the old man now in the White House. We shall see what we shall see. Mean while, I am yours.

P.S.—The blockade of Truxillo and Omoa is confirmed by the arrival of the schooner True Blue, of Truxillo.

It is reported that the Gulf of Dulce and Yazabell River are also under blockade. This is the only route from here to the City of Guatemala, and has no connection wnatever with the State of Honduras. The report is probably incorrect, for how can even England undertake to blockade these ports for wrongs committed by another nation.—*Tribune.*

Married.

On the 22d ultimo, at the Cathedral, by the Right Rev. Dr. Hughes, Captain JAMES STONE, of steamship Hibernia to HELEN youngest daughter of the late James Bardow, Esq, of Warwickshire, England.

Died.

In Philadelphia, December 25th, GEORGE KNOOP, the violoncellist.

In Biddeford, Me. December 9, CHARLES EDWARD, son of the Hon. Amos Tuck, of Exeter, N. H. 4 years.

Acknowledgments.

For the Standard from Dec. 1, 1849, to Jan. 1, 1850.

548	Joseph L. Robbins, Millbury, Mass.	$2 00
518	N. B. Borden, Fall River,	2 00
537	Wm. B. Greene, Brookfield,	2 00
533	A. Kimball, Hillsboro Bridge, N. H.	2 00
543	James Humphrey, Norfolk, Conn.	2 00
522	Wm. E. Phelps, ...	1 00
522	Roys & Phelps	1 00
522	L. Beckwith, ...	1 00
522	Zalmon Pratt, ...	1 00
522	C. F. Ingraham, ...	1 00
522	Geo. Camp, ...	1 00
548	John Humphrey	2 00
522	Elias Rowley, Winstead, Conn.	1 00
522	J. E. Simpson, ...	1 00
522	C. More, ...	1 00
522	F. More, Winchester, ..	1 00
523	Daniel Waite, Copenhagen, N. Y.	1 00
520	Thomas Macy. Nantucket, Mass.	2 00
497	R. P. Cutler, Portland, Me.	2 00
502	Clark Phinney Eel River Mass.	2 00
523	Mrs. E. M Caldwell, Saco, Me.	2 00
531	N. Soule, Duxbury, Mass.	2 00
551	Phillip Chase, Salem Mass.	2 00
550	E Morrill, Belfast, Me.	2 00
543	L Borden, Fall River, Mass.	2 00
536	Geo. Lincolnton, New London, Conn	4 00
523	W. M. Smith, North Canaan, Conn.	1 00
510	E. Sprague, Abington, Mass.	2 00
597	H. Jennis, Lockport, Pa.	1 00
531	Israel Drake, Cooksburgh, N Y.	2 00
500	N. Shepherd, Fulton, N. Y.	2 00
524	John Dunse, Harts Village, N. Y.	1 00
524	Robert Clarke, Jr.	1 00
511	John F. Shears, ...	0 50
525	J. Reynolds, Pembroke. Me.	2 00
519	S Dresser & J. Eaton, Sutton, N. H.	2 00
537	John Myrick, Princeton, Mass.	2 00
552	Samuel Lunday, Waterloo, N. Y.	2 00
520	Mary G. Chapman, Boston, Mass,	2 00
520	Wm. Dall, ...	2 00
521	Calvin Stephens, South Wabraham, Mass.	2 00
508	Catharine Denel, New York City,	1 00
500	Geo. Seaman, Flushing, N. Y.	1 00
520	Wilson & Thorn, Youngstown O.	2 00
524	W. A. Chamberlain, Gaylords Bridge, Ct.	1 00
524	Isaac Hatch, Sherman, ..	1 00
520	Dr. John Orton, ...	2 00
524	Walter B. Ferris, ...	1 00
524	Levi Arnold, Stanfordville, N. Y.	1 00
524	P. H. Simpson, ...	1 00
511	M. Fradenburgh	0 50
524	J. C. Bouton, Clinton Hollow, ..	1 00
512	Geo. W. Cookingham, ...	0 50
519	E. N. Case, Milan, N. Y.	1 00
498	N. Banks, Haviland Hollow, N. Y.	1 00
525	Wm. Williams, Brookfield, Conn.	1 00
525	Phebe L. Manzee, ...	1 00
525	Ashabel L. Sherwood.	1 00
498	John Young, New Paltz Landing, N. Y.	0 50
525	John Doty, Crum Elbow, N. Y.	1 00
546	Riley Shadbolt, Clinton Hollow, N. Y.	2 00
522	B. Spooner, Plymouth, Mass.	2 00
522	Thomas Spooner	2 00
541	Edwin Wilbur, Commons, R. I.	2 00
521	Samuel Bowen, Thompson, Conn.	2 00
551	Sturgis Goodsell Brookfield, ..	2 00
534	Hiram Waldo, Howards Valley, N. Y.	5 00
518	Liemuel Stevens, Plymouth, Mass.	2 00
519	Miss A. M. Whiting, Concord, Mass.	2 00
554	J. M. Aldrich, Fall River, Mass.	2 00
552	P. W. Lippitt, Woonsocket, R. I.	2 00
513	L. L. Kelsey, Fairfield, N. Y.	2 00
526	J. G. Wilson, Plainfield, N. J.	1 00
528	John White, Westminster, Mass.	2 00
		$117 00

DONATIONS.

Maria W. Chapman (being money bequeathed to her by the late Edward S. Abdy of England to be expended at her discretion for the benefit of the Anti-Slavery cause.) $2,000 00

E. M. Davis, 1,00 00

COLLECTED BY A. K. FOSTER.

Esther Carpenter,	5 00
Friends of Washington Hollow, N. Y.	6 53
Mary Dewell,	0 50
A friend of Norfolk Ct.	0 50

Poetry.

From the Literary World,

THE FORGING OF THE ANCHOR.

"Come, see the Dolphin's Anchor forged; 'tis at a white heat now:
The bellows ceased, the flames decreased; though on the forge's brow,
The little flames still fitfully play through the sable mound;
And fitfully you still may see the grim smiths ranking round,
All clad in leathern panoply, their broad hands only bare;
Some rest upon their sledges here, some work the windlass there.

The windlass strains the tackle chains, the black mound heaves below;
And red and deep a hundred veins burst out at every throe:
It rises, roars, rends all outright—O, Vulcan, what a glow!
'Tis blinding white, 'tis blasting bright; the high sun shines not so!
The high sun sees not, on the earth, such fiery fearful show;
The roof-ribs swarth, the candent hearth, the ruddy lurid row
Of smiths, that stand, an ardent band, like men before the foe;
As quivering through his fleece of flame, the sailing monster, slow
Sinks on the anvil—all about the faces fiery grow—
'Hurrah!' they shout, 'leap out—leap out;' bang, bang, the sledges go:
Hurrah! the jetted lightnings are hissing high and low;
A hailing fount of fire is struck at every squashing blow;
The leathern mail rebounds the hail; the rattling cinders strow
The ground around; at every bound the swelling fountains flow;
And thick and loud the swinking crowd at every stroke pant 'ho!'

Leap out, leap out, my masters; leap out and lay on load!
Let's forge a goodly anchor; a Bower, thick and broad:
For a heart of oak is hanging on every blow I bode;
And I see the good ship riding all in a perilous road,
The low reef roaring on her lee; the roll of ocean poured.
From stem to stern, sea after sea; the mainmast by the board;
The bulwarks down; the rudder gone; the boats stove at the chains;
But courage still, brave mariners—the Bower yet remains,
And not an inch to flinch he deigns save when ye pitch sky high,
Then moves his head, as though he said, 'Fear nothing—here am I!'

Swing in your strokes in order; let foot and hand keep time,
Your blows make music sweeter far than any steeple's chime;
But while ye swing your sledges, sing; and let the burden be,
The anchor is the anvil king, and royal craftsmen we!
Strike in, strike in—the sparks begin to dull their rustling red;
Our hammers ring with sharper din, our work will soon be sped:
Our anchor soon must change his bed of fiery rich array
For a hammock at the roaring bows, or an oozy couch of clay;
Our anchor soon must change the lay of merry craftsman here,
For the yeo-heave-o', and the heave-away, and the sighing seamen's cheer;
When, weighing slow, at eve they go, far, far from love and home;
And sobbing sweethearts, in a row, wail o'er the ocean foam.

In livid and obdurate gloom he darkens down at last;
A shapely one he is, and strong, as e'er from cat was cast.—
O trusted and trustworthy guard, if thou hadst life like me,
What pleasures would thy toils reward beneath the deep green sea!
O deep sea-diver, who might then behold such sights as thou?
The hoary monsters' palaces! methinks what joy 'twere now
To go plumb plunging down amid the assembly of the whales,
And feel the churned sea round me boil beneath their scourging tails!
Then deep in tangle-woods to light the fierce sea unicorn,
And send him foiled and bellowing back, for all his ivory horn;
To leave the subtle sworder-fish of bony blade forlorn;
And for the ghastly-grinning shark to laugh his jaws to scorn;
To leap down on the kraken's back, where 'mid Norwegian isles
He lies, a lubber anchorage for sudden shallowed miles;
Till snorting, like an under-sea volcano, off he rolls;
Meanwhile to swing, a-buffeting the far-astonished shoals
Of his back-browsing ocean calves; or, haply in a cove,
Shell-strown, and consecrate of old to some Undine's love,
To find the long-haired mermaidens; or, hard by icy lands,
To wrestle with the sea-serpent, upon cerulean sands.

O broad-armed fisher of the deep, whose sports can equal thine?
The Dolphin weighs a thousand tons that tugs thy cable line;
And night by night 'tis thy delight, thy glory day by day,
Through sable sea and breaker white, the giant game to play;
But, shamer of our little sports! forgive the name I gave,
A fisher's joy is to destroy—thine office is to save.
O lodger in the sea-king's halls, couldst thou but understand
Whose be the white bones by thy side, or who that dripping band,
Slow swaying in the heaving waves that round about thee bend,
With sounds like breakers in a dream blessing their ancient friend:
Oh, couldst thou know what heroes glide with larger steps round thee,
Thine iron side would swell with pride; thou'dst leap within the sea!
Give honor to their memories who left the pleasant strand,
To shed their blood so freely for the love of fatherland,
Who left their chance of quiet age and grassy churchyard grave,
So freely, for a restless bed amid the tossing wave:
Oh, though our anchor may not be all I have fondly sung,
Honor him for their memory, whose bones he goes among!"

S. Ferguson.

God fixed it certain, that, whatever day
Makes man a slave takes half his worth away.
—*Homer's Odyssey.*

Miscellany.

From Sharpe's London Magazine.

THE MAIDEN AND MARRIED LIFE OF MARY POWELL.

[CONTINUED.]

Tuesday.—Life flows away here in such unmarked tranquilitie, that one hath nothing whereof to write, or to remember what distinguished one day from another. I am sad, yet not dulle; methinks I have grown some yeares older since I came here. I can fancy elder women feeling much as I doe now. I have nothing to desire, nothing to hope, that is likelie to come to pass—nothing to regret, except I begin soe far back, that my whole life hath neede, as 't were, to begin over agayn.——

Mr. Agnew translates to us portions of Thuanus his historie, and ye letters of Theodore Beza, concerning ye French reformed church; oft prolix, yet interesting, especially with Mr. Agnew's comments and allusions to our own time. On y^ other hand, Rose reads Davila, y^ sworne apologiste of Catherine de' Medicis, whose charming Italian even I can comprehende; but alle is false and plausible. How sad, that ye wrong partie shoulde be victorious! Soe it may befall in this land; though, indeede, I have hearde soe much bitter rayling on bothe sides, that I know not which is right. The line of demarcation is not soe distinctly drawn, methinks, as 't was in France. Yet it cannot be right to take up arms agaynst constituted authorities!—Yet, and if those same authorities abuse their trust! Nay, women cannot understand these matters, and I thank Heaven they need not. Onlie, they cannot help siding with those they love; and sometimes those they love are on opposite sides.

Mr. Agnew sayth, the secular arm shoulde never be employed in spirituall matters, and that y^ Hugenots committed a grave mistake in choosing princes and admirals for their leaders, insteade of simple preachers with Bible in their hands; and he askt, "Did Luther or Peter the Hermit most manifestlie labor with the blessing of God?"

——I have noted y^ heads of Mr. Agnew's readings, after a fashion of Rose's, in order to have a shorte, comprehensive account of ye whole; and this hath abridged my journalling. It is the more profitable to me of y^ two, changes the sad current of thought, and though an unaccustomed task, I like it well.

Saturday.—On Monday I return to Forest Hill. I am well pleased to have yet another Sheepscote Sabbath. To-day we had ye rare event of a dinner-guest; soe full of what y^ rebels are doing, and all y^ horrors of strife, that he seemed to us quiete folks like y^ denizen of another world.

Forest Hill, August 3.—Home agayn, and mother hath gone on her long intended visitt to uncle John, taking with her y^ two youngest. Father much preoccupide, by reason of y^ supplies needed for his M^y's service; soe that, sweet Robin being away, I find myselfe lonely. Harry rides with me in y^ evening, but ye mornings I have alle to myselfe; and when I have fulfilled mother's behests in ye kitchen and still-room, I have nought but to read in our somewhat scant collection of books, the moste part whereof are religious. And (not on that account, but by reason I have read ye most of them before) methinks I will write to borrow some of Rose; for change of reading hath now become a want. I am minded also to seek out and minister unto some poore folk after her fashion. Now that I am queen of the larder, there is manie a wholesome scrap at my disposal, and there are likewise sundrie physiques in my mother's closet, which she addeth to year by year, and never wants, we are soe seldom ill.

Aug. 5.—Dear father sayed this evening, as we came in from a walk on ye terrace, "My sweet Moll, you were ever the light of y^ house; but now, though you are more staid than of former time, I find you a better companion than ever. This last visitt to Sheepscote hath evened your spiritts."

Poor father! he knew not how I lay awake and wept last night, for me I shall never see agyn, nor how the terrace wall minded me of him. My spiritts may seem even, and I exert myselfe to please; but, within, all is dark shade, or, at best, gray twilight; and my spiritts are, in fact, worse here than they were at Sheepscote, because, here, I am continuallie thinking of one whose name is never uttered; whereas, there, it was mentioned naturallie and tenderlie, though sadly.

I will forthe to see some of y^ poor folk.

Same night.—Resolved to make ye circuit of the cottages, but onlie reached y^ first, wherein I found poor Nell in such grief of body and mind, that I was avised to wait with her a long time. Askt why she had thought of doing soe, but was feared of making too free. After a lengthened visitt, which seemed to relieve her mind, and certaynlie relieved mine, I bade her farewell, and at ye wicket met my father coming up with a playn-favored but scholarlike-looking reverend man. He sayd, "Moll, I could not think what had become of you." I answered I hoped I had not kept him waiting for dinner—poor Nell had entertayned me longer than I wisht, with ye catalogue of her troubles. The stranger, looking attentively at me, observed that may-be the poor woman had entertayned an angel unawares; and added, "Doubt not, madam, we would rather await our dinner than that you should have curtayled your message of charity." Hithertoe, my father had not named this gentleman to me; but now he sayd, "Child, this is the Reverend Doctor Jeremy Taylor, chaplain in ordinarie to his M^y, and whom you know I have heard more than once preach before the king since he abode in Oxford." Thereon I made a lowly reverence, and we walked homewards together. At first, he discoursed chiefly with my father on y^ troubles of the times, and then he drew me into y^ dialogue, in the course of which I let fall a saying of Mr. Agnew's which drew from the reverend gentleman a respectfulle look I felt I no way deserved. Soe then I had to explain that the saying was none of mine, and felt ashamed he shoulde suppose me wiser than I was, especiallie as he recommended my modesty. But we progressed well, and he soon had the discourse all to himself, for Squire Paice came up, and detained father, while the doctor and I walked on. I could not help reflecting how odd it was, that I, whom nature had endowed with such a very ordinarie capacitie, and scarce anie taste for letters, shoulde continuallie be thrown into the company of y^ cleverest of men—first, Mr. Milton; then Mr. Agnew; and now, this Doctor Jeremy Taylor. But like y^ other two, he is not merely clever, he is Christian and good. How much I learnt in this short interview! for short it seemed, though it must have extended over a good half hour. He sayd, "Perhaps, young lady, the time may come when you shall find safer solace in ye exercise of the charities than of ye affections. Safer: for, not to consider how a successfulle or unsuccessfulle for a human being of like infirmities with ourselves, oft stains and darkens and shortens the current of life, even the chastened love of a mother for her child, as of Octavio who swooned at 'Tu, Marcellus, eris'—or of wives for their husbands, as Artemisia and Laodamia, sometimes amounting to idolatry—nay, the love of friend for friend, while alle is sweet influences and animating transports, yet exceeding y^ reasonableness of that of David for Jonathan, or of our blessed Lord for St. John and the family of Lazarus, may procure far more torment than profit; even if the attachment is reciprocal, and well grounded, and equallie matcht, which often it is not. Then interpose human tempers, and chills, and heates, and slyghtes, fancied or intended, which makes the vext soul readie to wish it had never existed. How smalle a thing is a human heart! you might grasp it in your little hand; and yet its strifes and agonies are enough to distend a skin that should cover the whole world! But, in the charities, what peace! yea, they distill sweetness even from y^ unthankfulle, blessing him that gives more than him that receives; while, in the main, they are laid out at better interest than our warmest affections, and bring in a far richer harvest of love and gratitude. Yet, let our affections have their fitting exercise too, staying ourselves with ye reflection, that there is greater happiness, after alle things sayd in loving than in being loved, save by the God of love who first loved us, and they who dwell in love dwell in *Him*.

Then he went on to speak of y^ manifold acts and divisions of charity; as much, methought in ye vein of a poet as a preacher; and he minded me much of that scene in ye tenth book of ye Fairie Queene, soe lately read to us by Mr. Agnew, wherein the Red Cross Knight and Una were shown Mercy at her work.

Aug. 10.—A pack-horse from Sheepscote just reported, laden with a goodlie store of books, besides sundrie smaller tokens of Rose's thoughtfulle kindness. I have now methodicallie divided my time into stated hours, of prayer, exercise, studdy, housewifrie, and acts of mercy, on however humble a scale; and find mine owne peace of mind thereby increased notwithstanding ye darkness of publick and dullnesse of private affairs.

Made out ye meaning of "cynosure" and "Cimmerian darknesse."

Aug. 15.—Full sad am I to learn that Mr. Milton hath published another book in advocacy of divorce. Alas, why will he chafe against y^ chain, and widen the cruel division between us? My father is outrageous on y matter, and speaks soe passionatelie of him that it is worse than not speaking at alle, which latelie I was advised to complain of.

Aug. 30.—Dick beginneth to fancie himself in love with Audrey Paice—an attachment that will doe him noe good; his tastes alreadie want raising, and she will onlie lower them, I feare—a comely, romping, noisy girl, that, were but a farmer's daughter, woulde be the life and soul of alle the Whitsun-ales, harvest-homes, and hay-making in the country; in short, as fond of idling and merrymaking as I once was myself; only I never was soe riotous.

I beginne to see faults in Dick and Harry I never saw before. Is my taste bettering, or my temper worsenning? At alle events, we have noe cross words, for I expect them not to alter, knowing how hard it is to doe soe myself.

I look forward with pleasure to my Sheepscote visitt. Dear mother returneth to-morrow. Good Dr. Taylor hath twice taken y^ trouble to walk over from Oxford to see me, but he hath now left, and we may never meet agayn. His visitts have become very precious to me; I think he hath some glimmering of my sad case; indeed who knows it not? At parting he sayd, smiling, he hoped he should yet hear of my making offerings to Viriplaca on Mount Palatine; then added, gravelie, "You know where reall offerings may be made and always accepted—offerings of spare half-hours and five minutes, when we shut the closet door and commune with our hearts and are still." Alsoe he sayd, "There are sacrifices to make which sometimes wring our very hearts to offer; but our gracious God accepts them neverthelesse, if our feet be really in y^ right path, even though, like Chryseis, we look back weeping."

He sayd—— But how manie things as beautifulle and true did I hear my husband say, which passed by me like y^ idle wind that I regarded not!

Sept. 8.—Harry hath just brought in ye news of his M^y's success in the west. Lord Essex's army hath beene completely surrounded by the royal troops; himself forct to escape in a boat to Plymouth, and all the arms, artillerie, baggage., of Skippon's men have fallen into ye hands of the king. Father is soe pleased that he hath mounted the flag, and given double allowance of ale to his men.

I wearie to hear from Robin.

Sheepscote, Oct. 10.—How sweete a picture of rurall life did Sheepscote present, when I arrived here this afternoon! The water being now much out, the face of the countrie presented a new aspect; there were men threshing the walnut trees, children and women putting y^ nuts into osier baskets, a bailiff on a white horse overlooking them, and now and then galloping to another party, and splashing through the water Then we found Mr. Agnew equallie busie with his apples, mounted half way up one of the trees, and throwing cherry pippins down into Rose's apron, and now and then making as though he would pelt her; onlie she dared him, and woulde not be frightened. Her donkey, chewing apples in y^ corner, with the cider running out of his mouth, presented a ludicrous image of enjoyment, and 't was evidently enhanct by Giles' brushing his rough coat with a birch besom, instead of minding his owne businesse of sweeping the walk. The sun, shining with mellow light on the mown grass and fresh clipt hornbeam hedges, made even y^ commonest objects distinct and cheerfulle; and y^ air was soe cleare, we coulde hear y^ village children afar off at theire play.

Rose had abundance of delicious new honey in y^ comb, and bread hot from the oven, for our earlie supper. Dick was tempted to stay too late; however, he is oft as late, now, returning from Audrey Paice, though my mother likes it not.

15th.—Rose is quite in good spiritts now, and we goe on most harmoniouslie and happilie. Alle our tastes are now in common; and I never more enjoyed this union of seclusion and society. Besides, Mr. Agnew is more than commonlie kind, and never speaks sternlie or sharplie to me now. Indeed, this morning, looking thoughtfullie at me, he sayd, "I know not, cousin, what change has come over you, but you are now alle that a wise man coulde love and approve." I sayd, It must be owing then to Dr. Jeremy Taylor, who had done me more goode, it woulde seeme, in three lessons, than he or Mr. Milton coulde imparte in thirty or three hundred. He sayd he was inclined to attribute it to a higher source than that; and yet, there was doubtlesse a great knack in teaching, and there was a good deal in liking the teacher. He had alwaies hearde ye doctor spoken of as a good, pious, and clever man, though rather too high a prelatist. I sayd, "There were good men of alle sorts; there was Mr. Milton, who woulde pull y^ church down; there was Mr. Agnew, who woulde onlie have it mended; and there was Dr. Jeremy Taylor, who was content with it as it stoode." Then Rose asked me of y^ Puritanicall preachers. Then I showed her how they preached, and made her laugh. But Mr. Agnew woulde not laugh. But I made him laugh at last. Then he was angrie with himself and with me; only not very angry; and sayd, I had a right to a name which he knew had beene given me, of "cleaving mischief." I knew not he knew of it, and was checked though I laught it off.

16th.—Walking together, this morning, Rose was avised to say, "Did Mr. Milton ever tell you the adventures of y^ Italian lady?"—"Rely on it he never did," sayd Mr. Agnew. "Milton is as modest a man as ever breathed—alle men of first class genius are soe."—"What was y^ adventure?" I askt, curiouslie.—"Why, I neede not tell you, Moll, that John Milton, as a youth, was extremlie handsome, even beautifull. His color came and went soe like a girl's, that we of Christ's college used to call him 'the lady,' and thereby annoy him noe little. One summer afternoone he and I and young King (Lycidas, you know) had started on a country walk, (the country is not pretty, round Cambridge,) when we met in with an acquaintance whom Mr. Milton affected not, so he sayd he would walk on to ye first rising ground and wait us there. On this rising ground stood a tree, beneath which our impatient young gentleman presentlie cast himself, and, having walked fast, and the weather being warm, soon falls asleep as sounde as a top. Meantime, King and I quit our friend and saunter forward pretty easilie. Anon comes up with us a caroche, with something I know not what of outlandish in its build; and within it, two ladies, one of them having the fayrest face I ever set eyes on, present companie duly excepted. The caroche having passed us, King and I mutuallie express our admiration, and thereupon, preferring turf to dust, got on the other side the hedge, which was not soe thick but that we coulde make out the caroche, and see the ladies descend from it, to walk up the hill. Having reached the tree, they paused in surprise at seeing Milton asleep beneath it; and in prettie dumb shew, which we watcht sharplie, exprest their admiration of his appearance and posture, which woulde have suited an Arcadian well enough. The younger lady, hastilie taking out a pencil and paper, wrote something which she laughinglie shewed her companion, and then put into y^ sleeper's hand. Thereupon, they got into their caroche, and drove off. King and I, dying with curiositie to know what she had writ, soon roused our friend and possest ourselves of y^ secret. The verses ran thus—

Occhi, stelle mortali,
Ministre de miei mali,
Se, chiusi, m'uccidete,
Aperti, che farete?

"Milton colored, crumpled them up, and yet put them in his pocket; then askt us what the lady was like. And herein lay the pleasantry of y^ affair; for I truly told him she had a pear-shaped face, lustrous black eyes, and a skin that showed 'il bruno il bel non toglie;' whereas, King, in his mischief, drew a fancy portrait much liker you, Moll, than the incognita, which hit Milton's taste soe much better, that he was believed for his payns; and then he declared that I had beene describing the duenna!—Some time after, when Milton beganne to talk of visiting Italy, we bantered him, and sayd he was going to look for ye incognita. He stoode it well, and sayd, 'Laugh on! do you think I mind you? Not a bit.' I think he did."

Just at this turn, Mr. Agnew stumbled at something in the long grass. It proved to be an old, rustie horse pistol. His countenance changed at once from gay to grave. "I thought we had noe such things hereabouts yet," cried he, viewing it askance. "I suppose I mighte as well think I had found a corner of y^ land where there was noe originall sin." And soe, flung, it over ye hedge.

——First class geniuses are alwaies modest, are they?—Then I should say that young Italian lady's genius was not of y^ first class.

16th.—Speaking, to-day, of Mr. Waller, whom I had once seen at uncle John's, Mr. Agnew sayd he had obtayned the reputation of being one of our smoothest versers, and thereupon brought forth one or two of his small pieces in manuscript, which he read to Rose and me. They were addrest to the lady Dorothy Sidney; and certainlie for specious flatterie I do not suppose they can be matcht; but there is noe impress of reall feeling in them. How diverse from my husband's versing! He never writ anie more love-verses, indeede, soe far as I know; but how much truer a scene he hath of what is really beautifulle and becoming in a woman than Mr. Waller! The lady Alice Egerton mighte have beene more justlie proud of y^ fine things written *for* her in Comus, than y^ Lady Dorothea of anie of y^ fine things written *of* her by this courtier-like poet. For, to say that trees bend down in homage to a woman when she walks under them, and that y^ healing waters of Tonbridge were placed there by nature to compensate for the fatal pride of Sacharissa, is soe fullesome and untrue as noe woman, not devoured by conceite, coulde endure; whereas, the check that villanie is sensible of in the presence of virtue, is most nobly, not extravagantlie, exprest by Comus. And though my husband be almost too lavish, even in his short pieces, of classic allusion and personation, yet, like antique statues and busts well placed in some statelie pleasaunce, they are alwaies appropriate and gracefulle, which is more than can be sayd of Mr. Waller's overstrayned figures and metaphors.

20th.—News from home: alle well. Audrey Paice on a visit there. I hope mother hath not put her into my chamber, but I know that she hath sett so manie trays full of spearmint, peppermint, camomiles, and poppie-heads in y^ blue chamber to dry, that she will not care to move them, nor have ye window opened lest they should be blown aboute. I wish I had turned y^ key on my ebony cabinett.

24th.—Richard and Audrey rode over here, and spent a noisie afternoone. Rose had the goose dressed which I knew she meant to have reserved for tomorrow. Clover was in a heat, which one would have thoughte he needed not to have beene, with carrying a lady; but Audrey is heavie. She treats Dick like a boy; and, indeede he is not much more; but he is quite taken up with her. I find she lies in ye blue chamber, which she says smells rarelie of herbs. They returned not till late, after sundrie hints from Mr. Agnew.

27th.—Alas, alas, Robin's silence is too sorrowfullie explained! He hath beene sent home soe ill that he is like to die. This report I have from Diggory, just come over to fetch me, with whom I start, soe soone as his horse is bated. Lord, have mercy on Robin.

The children are alle sent away to keep y^ house quiete.

Saturday night; at Robin's bedside.—Oh, woefulle sight! I had not known that pale face, had I met it unawares. So thin and wan—and he hath shot up into a tall stripling during the last few months. These two nights of watching have tried me sorelie, but I would not be withholden from sitting up with him yet agayn—what and if this night should be his last! how coulde I forgive myself for sleeping on now and taking my rest? The first night knew me not; yet it was bitter-sweet to hear him chiding at sweet Moll for not coming. Yesternight he knew me for a while, kissed me, and fell into a heavie sleepe, with his hand locked in mine. We hoped the crisis was come; but t'was not soe. He raved much of a man alle in red, riding hard after him. I minded me of those words, "the enemy sayd, I will overtake, I will pursue,"—and, noe one being by, save the unconscious sufferer, I kneeled down beside him, and most earnestlie prayed for his deliverance from all spirituall adversaries. When I lookt up, his eyes, larger and darker than ever, were fixt on me with a strange, wistfulle stare, but he spake not. From that moment he was quiet.

The doctor thought him rambling this morning, though I knew he was not, when he spoke of an angel in a long white garment watching over him and kneeling by him in the night.

Saturday evening.—Poor Nell sitting up with mother to-night—right thankfulle is she to find that she can be of anie use; she says it seems soe strange that she should be able to make any return for my kindnesse. I must sleep to-night, that I may watch to-morrow. The servants are nigh spent, and are besides foolishlie afrayd of infection. I hope Rose prays for me. Soe drowsie and dulle am I, as scarce to be able to pray for myself.

Monday.—Rose and Mr. Agnew came to abide with us for some days. How thankfulle am I! Tears have relieved me.

Robin worse to-day. Father quite subdued. Mr. Agnew will sit up to-night, and insists on my sleeping.

Crab howled under my window yesternight as he did before my wedding. I hope there is nothing in it. Harry got up and beat him, and at last put him in y^ stable.

Tuesday.—After two night's rest, I feel quite strengthened and restored this morning. Deare Rose read me to sleep in her low, gentle voice, and then lay down by my side, twice stepping into Robin's chamber during the night, and bringing me news that all was well. Relieved in mind, I slept heavilie nor woke till late. Then, returned to y^ sick chamber, and found Rose bathing dear Robin's temples with vinegar, and changing his pillow—his thin hand rested on Mr Agnew, on whom he lookt with a composed, collected gaze. Slowlie turned his eyes on me, and faintlie smiled, but spake not.

Poor dear mother is ailing now. I sate with her and father some time; but it was a true relief when Rose took my place and let me return to y^ sick room. Rose hath alreadie made several little changes for the better; improved y^ ventilation of Robin's chamber, and prevented his hearing soe manie noises. Alsoe, showed me how to make a pleasant cooling drink, which he likes better than the warm liquids, and which she assures me he may take with perfect safetie.

Same evening.—Robin vext, even to tears, because ye doctor forbids y^ use of his cooling drink, though it hath certainlie abated the fever. At his wish I stept down to intercede with the doctor, then closeted with my father to discourse, as I suppose, of Robin's symptoms. Instead of which, found them earnestlie engaged on y^ never-ending topick of cavaliers and roundheads. I was chafed and cut to y^ heart, yet what can poor father do; he is useless in y^ sick-room, he is wearie of suspense, and 'tis well if publick affairs can divert him for an odd half hour.

The doctor would not hear of Robin taking y^ cooling beverage, and warned me that his death woulde be upon my head if I permitted him to be chilled: soe what coulde I do? Poor Robin very impatient in consequence; and raving towards midnight. Rose insisted in taking y^ last half of my watch.

I know not that I was ever more sorelie exercised than during y^ first half of this night. Robin, in his crazy fit, would leave his bed, and was soe strong as nearlie to master Nell and me, and I feared I must have called Richard. The next minute he fell back as weak as a child: we covered him up warm, and he was overtaken either with stupor or sleep. Earnestlie did I pray it might be y^ latter, and conduce to his healing. Afterwards, there being writing implements at hand, I wrote a letter to Mr. Milton, which, though the fancy of sending it soon died away, yet eased my mind. When not in prayer, I often find myself silently talking to him.

Wednesday.—Waking late after my scant night's rest, I found my breakfaste neatlie layd out in y^ little antechamber, to prevent the fatigue of going down stairs. A handfulle of autumn flowers beside my plate, left me in noe doubt it was Rose's doings; and Mr. Agnew, writing at y^ window, told me he had persuaded my father to goe to Shotover with Dick. Then laying aside his pen, stept into the sick chamber for y^ latest news, which was good: and, sitting next me, talked of y^ progress of Robin's illnesse in a grave yet hopefulle manner; leading, as he chiefle does, to high and unearthlie sources of consolation. He advised me to take a turn in y^ fresh ayr, thought but as far as the two junipers, before I entered Robin's chamber, which, somewhat reluctantlie, I did; but the bright daylight and warm sun had no good effect on my spirits: on the contrarie, nothing in blythe nature seeming in unison with my sadnesse, tears flowed without relieving me.

——What a solemne, pompous prigge is this doctor! He cries "humph" and aye!" and bites his nails and screws his lips together, but I don't believe he understands soe much of physick, after alle, as Mr. Agnew.

Father came home full of y^ rebels' doings, but as for me, I shoulde hear them thundering at our gate with apathie, except insofar as I feared them distressing Robin.

Audrey rode over with her father, this morn, to make enquiries. She might have come sooner had she meant to be anie reall use to a family she has thought of entering. Had Rose come to our help as late in the day, we had been poorlie off.

Thursday.—May Heaven in its mercy save me from y^ evil consequences of this new mischance!—Richard, jealous at being allowed so little share in nursing Robin, whom he sayd he loved as well as anie did, would sit up with him last night, along with mother. Twice I heard him snoring, and stept in to prevail on him to change places, but coulde not get him to stir. A third time he fell asleep, and, it seems, mother slept too; and Robin, in his fever, got out of bed, and drank near a quart of colde water, waking Dick by setting down y^ pitcher. Of course the bustle soon reached my listening ears. Dick, to doe him justice, was frightened enough, and stole away to his bed without a word of defence; but poor mother, who had been equallie off her watch, made more noise about it than was good for Robin; who, nevertheless, we having warmly covered up, burst into a profuse heat, and fell into a sound sleep, which hath now holden him manie hours. Mr. Agnew augureth favourablie of his waking, but we await it in prayerfulle anxietie.

——The crisis is past! and y^ doctor sayeth he alle along expected it last night, which I cannot believe, but father and mother doe. At alle events, praised be Heaven, there is now hope that deare Robin may recover. Rose and I have mingled tears, smiles, and thanksgivings; Mr. Agnew hath expressed gratitude after a more collected manner, and endeavored to check y^ somewhat ill-governed expression of joy throughout the house; warning y^ servants, but especiallie Dick and Harry, that Robin may yet have a relapse.

With what transport have I sat beside dear Robin's bed, returning his fixed, earnest, thankfulle gaze, and answering y^ feeble pressure of his hand!—Going into the studdy just now, I found father crying like a child—the first time I have known him give way to tears during Robin's illnesse. Mr. Agnew presentlie came in, and composed him better than I coulde.

Saturday—Robin better, though still very weak. Had his bed made, and took a few spoonfuls of broth.

Sunday.—A very different Sabbath from y^ last. Though Robin's constitution had received a shock it may never recover, his comparative amendment fills us with thankfulnesse; and our chastened suspense hath a sweet solemnitie and trustfulnesse in it, which pass understanding.

Mr. Agnew conducted our devotions. This morning, I found him praying with Robin—I question if it were for y^ first time. Robin looked on him with eyes of such sedate affection!

Thursday.—Robin still progressing. Dear Rose and Mr. Agnew leave us to-morrow, but they will soon come agayn. Oh faithful friends!

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DUSTO-PHOBIA.

"Most people, I suspect, have a weakness for old shoes; ease and comfort and one's own fireside are connected with them: in fact, we never feel any regard for shoes till they attain to the privileges of age, and then they become almost as much a part of the wearer as his corns. This sort of feeling my aunt extended to old clothes of every kind; the older and the raggeder they grew, the more unwilling she was to cast them off. But she was scrupulously clean in them: indeed, the principle upon which her whole household economy was directed was that of keeping the house clean, and taking more precautions against dust than would have been needful against the plague in an infected city. She labored under a perpetual *dusto-phobia*, and a comical disease it was; but whether I have been most amused or annoyed by it, it would be difficult to say. I had, however, in its consequences an early lesson how fearfully the mind may be enslaved by indulging its own peculiarities and whimsies, innocent as they may appear at first.

"The discomfort which Miss Tyler's passion for cleanliness produced to herself, as well as to her little household, was truly curious: to herself, indeed, it was a perpetual torment; to the two servants a perpetual vexation, and so it would have been to me if nature had not blest me with an innate hilarity of spirit which nothing but real affliction can overcome. That the better rooms might be kept clean, she took possession of the kitchen, sending the servants to one which was underground; and in this little, dark, confined place, with a rough stone floor, and a skylight (for it must not be supposed that it was a best kitchen, which was always, as it was intended to be, a comfortable sitting-room; this was more like a scullery,) we always took our meals, and generally lived. The best room was never opened but for company: except now and then on a fine day to be aired and dusted, if dust could be detected there. In the other parlor I was allowed sometimes to read, and she wrote her letters, for she had many correspondents; and we sat there sometimes in summer, when a fire was not needed, for fire produced ashes, and ashes occasioned dust, and dust, visible or invisible, was the plague of her life. I have seen her order the teakettle to be emptied and refilled, because some one had passed across the hearth while it was on the fire preparing for her breakfast. She had indulged these humors till she had formed for herself notions of uncleanness almost as irrational and inconvenient as those of the Hindoos. She had a cup once buried for six weeks, to purify it from the lips of one whom she accounted unclean; all who were not her favorites were included in that class. A chair in which an unclean person had sat was put out in the garden to be aired; and I never saw her more annoyed than on one occasion when a man, who came upon business, seated himself in her own chair: how the cushion was ever again to be rendered fit for her use, she knew not! On such occasions, her fine features assumed a character either fierce or tragic; her expressions were vehement even to irreverence; and her gesticulations those of the deepest and wildest distress,—hands and eyes uplifted, as if she was in hopeless misery, or in a paroxysm of mental anguish."—*Southey's Life.*

LEGEND OF HABIB THE WISE.

"The prince in question was Habib Ibn Malec, surnamed the Wise, on account of his vast knowledge and erudition; for he is represented as deeply versed in magic and the sciences, and acquainted with all religions, to their very foundations, having read all that had been written concerning them, and also acquired practical information: for he had belonged to them all by turns, having been Jew, Christian, and one of the Magi. It is true he had had more than usual time for his studies and experience, having, according to Arabian legend, attained to the age of one hundred and forty years. He now came to Mecca at the head of a powerful host of twenty thousand men, bringing with him a youthful daughter, Satiha, whom he must have begotten in a ripe old age; and for whom he was putting up prayers at the Caaba, she having been struck dumb, and deaf, and blind, and deprived of the use of her limbs.

"Abu Sofian and Abu Jahl, according to the legend, thought the presence of this very powerful, very idolatrous, and very wise old prince, at the head of so formidable a host, a favorable opportunity to effect the ruin of Mahomet. They accordingly informed Habib the Wise of the heresies of the pretended prophet; and prevailed upon the venerable prince to summon him into his presence, at his encampment in the Valley of Flints, there to defend his doctrine; in the hope that his obstinacy in error would draw upon him banishment or death.

"The legend gives a magnificent account of the issuing forth of the idolatrous Koreishites, in proud array, on horseback and on foot, led by Abu Sofian and Abu Jahl, to attend the grand inquisition in the Valley of Flints; and of the oriental state in which they were received by Habib the Wise, seated under a tent of crimson, on a throne of ebony, inlaid with ivory and sandal-wood, and covered with plates of gold.

"Mahomet was in the dwelling of Cadijah when he received a summons to this formidable tribunal. Cadijah was loud in her expressions of alarm; and his daughters hung about his neck, weeping and lamenting, for they thought him going to certain death; but he gently rebuked their fears, and bade them trust in Allah.

"Unlike the ostentatious state of his enemies Abu Sofian and Abu Jahl, he approached the scene of trial in simple guise, clad in a white garment, and a mantle which had belonged to his grandfather Abd al Mottaleb, and was made of the stuff of Aden. His hair floated below his shoulders, the mysterious light of prophecy beamed from his countenance; and though he had not annointed his beard, nor used any perfumes, excepting a little musk and camphor for the hair of his upper lip, yet wherever he passed a bland odor diffused itself around, being, says the Arabian writers, the fragrant emanations from his person.

"He was preceded by the zealous Abu Beker, clad in a scarlet vest and a white turban; with his mantle gathered up under his arms, so as to display his scarlet slippers.

"A silent awe, continues the legend, fell upon the vast assemblage as the prophet approached. Not a murmur, not a whisper, was to be heard. The very brute animals were charmed to silence; and the neighing of the steed, the bellowing of the camel, and the braying of the ass, were mute.

"The venerable Habib received him graciously; his first question was to the point. 'They tell me thou dost pretend to be a prophet sent from God?—Is it so?'

"'Even so,' replied Mahomet. 'Allah has sent me to proclaim the veritable faith.'

"'Good,' rejoined the wary sage, 'but every prophet has given proof of his mission by signs and miracles. Noah had his rainbow; Solomon his mysterious ring; Abraham his fire of the furnace, which became cool at his command; Isaac the ram, which was sacrificed in his stead; Moses his wonder-working rod, and Jesus brought the dead to life, and appeased tempests with a word, if, then, thou art really a prophet, give us a miracle in proof.'

"The adherents of Mahomet trembled for him when they heard this request, and Abu Jahl clapped his hands and extolled the sagacity of Habib the Wise. But the prophet rebuked him with scorn.—'Peace! dog of thy race!' exclaimed he: 'disgrace of thy kindred, and of thy tribe.' He then calmly proceeded to execute the wishes of Habib.

"The first miracle demanded of Mahomet was to reveal what Habib had within his tent, and why he had brought it to Mecca.

"Upon this, says the legend, Mahomet bent towards the earth and traced figures upon the sand.—Then raising his head, he replied, 'Oh, Habib! thou hast brought hither thy daughter, Satiha, deaf and dumb, and lame and blind, in the hope of obtaining relief of Heaven. Go to thy tent; speak to her, and hear her reply, and know that God is all-powerful.'

"The aged prince hastened to his tent. His daughter met him with light step and extended arms, perfect in all her faculties, her eyes beaming with joy, her face clothed with smiles, and more beauteous than the moon in an unclouded night.

"The second miracle demanded by Habib was still more difficult. It was that Mahomet should cover the noontide heaven with supernatural darkness, and cause the moon to descend and rest upon the top of the Caaba.

"The prophet performed this miracle as easily as the first. At his summons a darkness blotted out the whole light of day. The moon was then seen straying from her course and wandering about the firmament. By the irresistable power of the prophet, she was drawn from the heavens and rested on the top of the Caaba. She then performed seven circuits about it, after the manner of the pilgrims, and having made a profound reverence to Mahomet, stood before him with lambent wavering motion, like a flaming sword; giving him the salutation of peace, and hailing him as a prophet.

"Not content with this miracle, pursues the legend, Mahomet compelled the luminary to enter by the right sleeve of his mantle, and go out by the left: then to divide into two parts, one of which went towards the east and the other towards the west, and meeting in the centre of the firmament reunited themselves into a round and glorious orb.

"It is needless to say that Habib the Wise was convinced, and converted by those miracles, as were also four hundred and seventy of the inhabitants of Mecca. Abu Jahl, however, was hardened in unbelief, exclaiming that all was illusion and enchantment produ